

# *The* Priest

Edited By Priests For Priests



September, 1959

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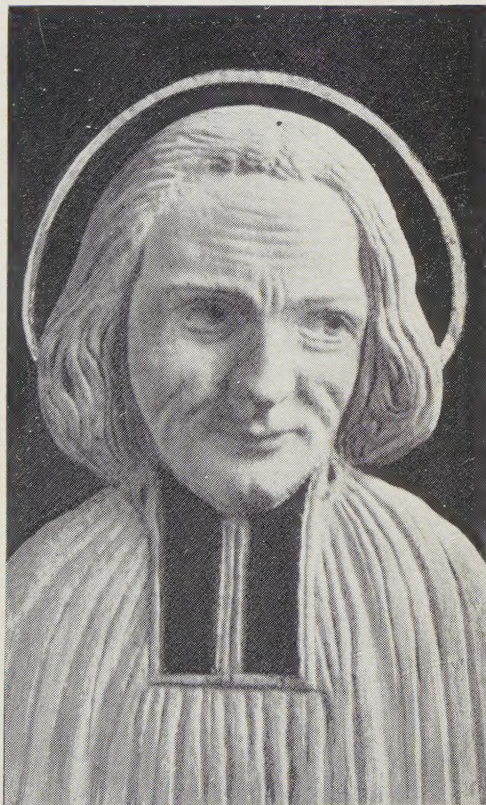
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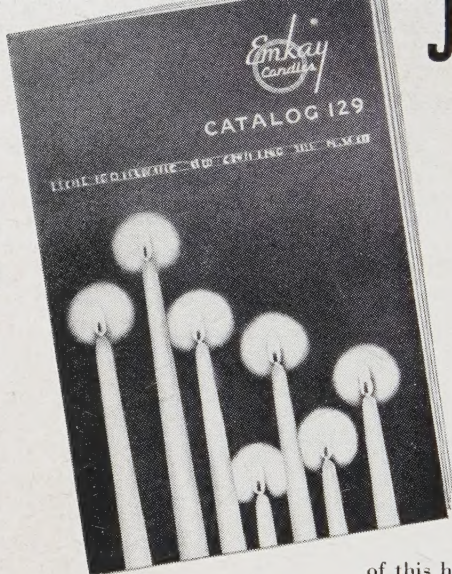
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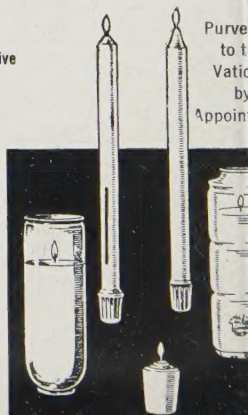
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<b>KANSAS</b>			
Junction City.....	St. Xavier (New School) .....	250,000.....	270,000
Topeka.....	St. Matthew's (Parish Bldg. Fund) ...	125,000.....	150,000
<b>MASSACHUSETTS</b>			
Holbrook.....	St. Joseph's (New School) .....	300,000.....	325,000
<b>MISSOURI</b>			
Kansas City.....	St. Catherine's .....	175,000.....	271,690
	(Debt Liquidation and New Convent—24 months)		
Kansas City.....	Christ the King .....	225,000.....	312,690
	(Debt Liquidation—24 months)		
Kansas City.....	St. Elizabeth's (New Church-24 mos.)	375,000.....	435,100
Kansas City.....	Visitation (New School-24 mos.) .....	375,000.....	502,000
<b>NEBRASKA</b>			
Fremont.....	St. Patrick's (New School) .....	225,000.....	304,873
Omaha.....	Christ the King (New Church) .....	300,000.....	488,014
Omaha.....	Holy Ghost .....	150,000.....	185,000
	(New Rectory, New Convent, Debt Liquidation)		
<b>NEW YORK</b>			
Massena.....	Sacred Heart .....	350,000.....	480,000
	(New High School and Grade School Addition)		
Massena.....	St. Mary's .....	200,000.....	240,000
	(New High School and Grade School Addition)		
Plattsburgh.....	St. John's (Debt Liquidation) .....	350,000.....	369,000
<b>OHIO</b>			
Dayton.....	City Parishes of Greater Dayton .....	3,000,000.....	4,971,600
	(New High Schools—30 months)		
Lancaster.....	St. Mary's (New School) .....	500,000.....	725,000
<b>PENNSYLVANIA</b>			
Johnstown.....	St. Anthony's (New School & Convent)	175,000.....	208,207
<b>TEXAS</b>			
Laredo.....	Blessed Sacrament (New School) .....	100,000.....	113,500
Laredo.....	St. Peter's .....	75,000.....	81,000
	(New Rectory and Debt Liquidation)		

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## Confidential Information

THE following warning concerning the operations of a "fraudulent missionary" who is readily "distinguished by his size—he is five feet tall"—has been issued by Msgr. Robert J. Sennott, Chancellor of the Archdiocese of Boston:

"We have received word that a fraudulent missionary, posing as a Passionist Brother just returned from Africa and using the name Brother St. Luke, has been fleecing the innocent sheep. He is distinguished by his size—he is five feet tall.

"His real name is unknown. He has used the names, Virgil L. Meyers, Virgil Leartes and Virgil Meyhatma. He has a record of over 50 arrests and convictions, and his FBI record number is 55662. It is our suggestion that, should you be approached by this man, you call your local FBI office.

"We hope that he will not make his appearance in this diocese. Should he do so, we hope that this warning will be sufficient protection for you."

## Apostolic Commendation

N connection with "Operation Doorbell," written up in the August and this present issue, the

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## Currente Calamo

editors are happy to quote a letter from the Holy See addressed to Father O'Brien:

"The Holy Father has graciously directed me to acknowledge receipt of your letter of January 19th and of the published account appearing in 'Extension' magazine, which you forwarded with it, of the recent census taken in several Dioceses of the United States, sponsored by the local Ordinaries.

"His Holiness is grateful to you for placing the report at His disposal. Noting with satisfaction the general lines upon which the program was organized and the gratifying results deriving from it, He warmly commends the zeal and self-sacrifice of all those, especially among the laity, who took

part in it, and He cordially joins parts to them, as a pledge of copious heavenly graces and favours, His paternal Apostolic Blessing.

"With sentiments of esteem and religious devotion, I remain

"Yours sincerely in Christ

"Signed A. Dell' Aqua  
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### Padre Lombardi

FATHER Kusman, S.M. informs us that a few months ago Look magazine made some pejorative remarks about Padre Lombardi and the Better World Movement. The article went so far as to say that it is true that the on Cardinal to have pursued the

### THE PRIEST

SEPTEMBER, 1959

VOL. 15, NO. 9

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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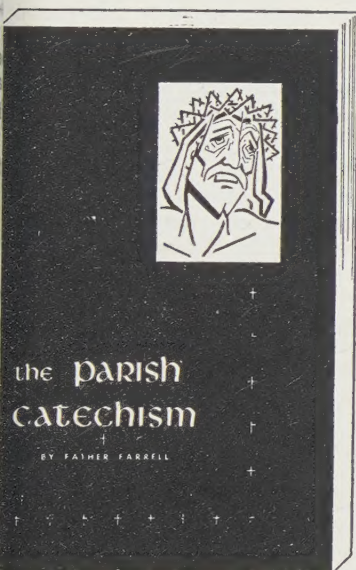
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## The Heart of Ignatius

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## Corrente Calamo

Course of the Better World Rome was Cardinal Roncalli b that he submitted to the indoctr nation against his will and that was just a matter of time before the Holy See would suppress the Better World, or, better still, the Movement would be allowed to c on the vine.

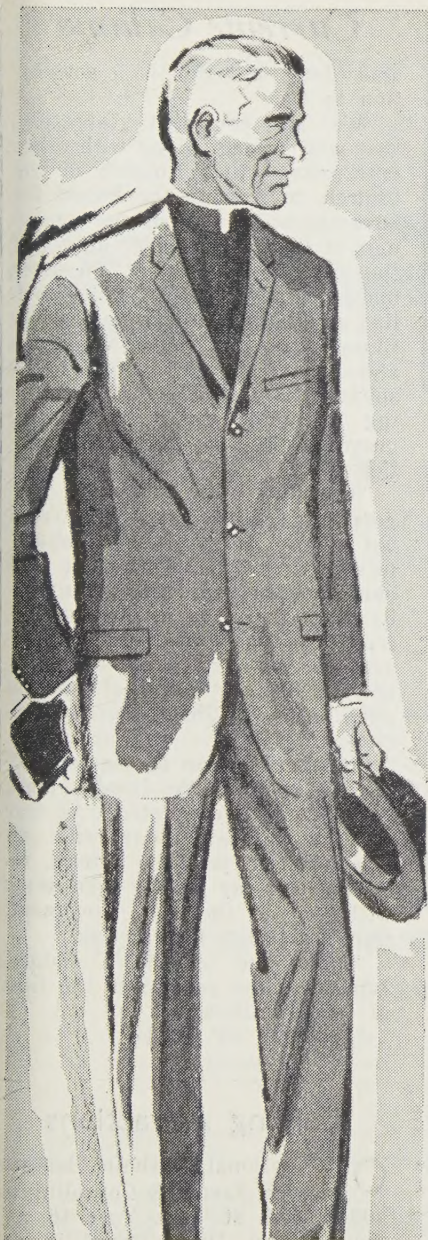
This alleged information a parently could not be more distorted. Towards the end of July Father Lombardi sent Father K man a copy of a letter received from the Holy Father himself which speaks of his crusade in terms of the highest praise. I quote most of it herewith:

"With a sense of fatherly satisfaction We have examined the careful exposition sent to Us by you, of the activity, spirit and finality that characterise the Movement known as the Movement for a Better World.

"Born with the purpose of giving concrete and immediate execution to the program of renewal which in 1952 rang out from the ardent appeal of Our Predecessor Pius XII, of venerable memory this Movement has responded to the invitation with zeal and fervent intent.

"During these years of work many are the fruits that have been reaped; nor have the helps of Providence been lacking, to afford even greater development. You have, indeed, made it known to Us that a number of Our Venerable Brethren of the episcopate and many members of the clergy, religious families and the Catholic laity have desired to study together, in special courses initiated by the Movement, the needs of





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## Currente Calamo

apostolate; and this is a consolation to Us.

"We are confident, therefore, that your efforts, along with other enterprises which flourish in the Church, may bring the hoped-for advantages: an ever deeper awareness of the worth and greatness of the Christian vocation; an ever more factual proof of being willing and humble members of Holy Church; an ever more conscious and generous love of Christ, inspiring Holy undertakings, guiding them to their fulfillment, guarding their rightness of intention . . .

"Therefore, We formulate Our good wishes that the work carried out by you and by your collaborators in a spirit of faith, love and obedience to ecclesiastical authority, may give ever more abundant fruits for your own spiritual advantage and that of other souls, and for the extension of the specific reign of Christ in civil society.

"In confirmation of the heavenly gifts which We invoke upon your labors, and as pledge of Our good will, We impart with a full heart to you, the priests, religious and lay people who work with you in the said Movement Our Apostolic Benediction.

"From the Apostolic Palace, June 3, in the year 1959, the first of Our Pontificate.

"Joanness PP. XXIII"

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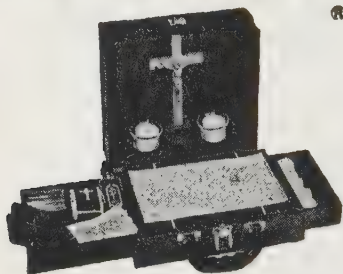
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## Currente Calamo

pected to tour the United States next season, along with Douglas Hyde and Father Alan Kcenar, O.F.M.

We once called on Miss Graef of Oxford. After a diligent search we finally found her hard at work on a Patristic Greek Dictionary in the Bodleian Library. We adjourned immediately from those rather chilly surroundings finding warmth and nourishment in her home at 75 St. John Road, where we first had a spot of sherry *propter stomachum*, in accordance with the apostolic injunction, followed eventually by tea and crumpets and, incidentally, our first fascinated view of a tea-cozy.

But Miss Graef knows much more than Patristic Greek. Her principal field is really asceticism and mysticism. Four of her works in this department have already been published and three more are forthcoming. Several of her articles have appeared in this magazine.

We've arranged to have the high-school band turn out at the airport when she touches down in our town.

## The Apostate Priest

WE keep getting more and more letters and phone calls asking for information on various apostate priests. But there are so many of them now that we have given up trying to keep track of them. At our ordination, we joined an elite of 22,000 priests. Now there are well over 50,000 in the United States. Adding to the usu-





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length of the casualty list is the unsettled state of world affairs with refugee priests crowding our shores, many of them unable to adjust to our mixed society of Catholics and Protestants.

However, suppose an ex-priest comes to your town and supposes you do have full information of him—the whole shabby list of his disobediences, impurities, and sacrileges. What are you going to do with it? Harshness on your part will only harden him in his sin and drive him farther away. Virgil catches no flies.

How much more sensible, more effective and Christlike it would be if you tried to get him alone at the lunch-table in your rectory or in a restaurant. Certainly you have more in common with him from a religious and cultural point of view than the vultures who are trying to exploit him.

It's up to you to get him to confession. That's what Our Lord would want. He loves that priest at least as much as He loves you, so for His sake, don't blast! Try the soft approach. You might be surprised at what may happen. You just might save the soul of a brother-priest.

## Varia

THE time is 2 p.m. on a hot Sunday afternoon. The two assistants are sprawled in easy chairs with the day's paper strewn all sides. The phone rings—once, twice, three times, four times.

Voice from behind the speaker section: "You get it, Joe. After a



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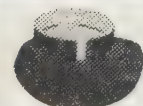
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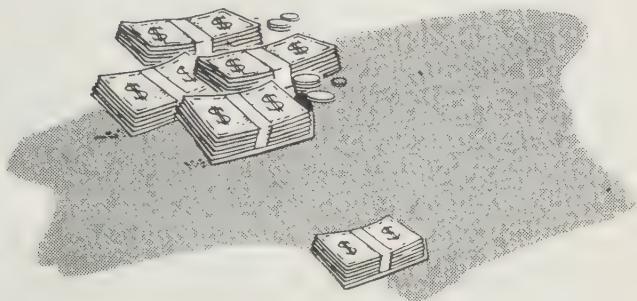
Three years ago CCS conducted a campaign in a New Jersey parish\* to increase ordinary income. Weekly income prior to the campaign averaged \$460 per week.

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## Currente Calamo

I purified the ciborium at the last Mass . . ."

\* \* \*

One of our 9th-graders, rushing through his religion exam, defined the mental reservation as "A place for crazy Indians."

\* \* \*

A reader wants to know the address of that Montreal hotel for priests, described in our June issue. Under the notation "Congregation of the Fraternite Sacerdotale," the Directory lists a "Special hotel for travelling priests, home for aged priests," with a staff of 3 priests and 4 brothers. Father James Corcoran is superior, at 3525 Mountain St., Montreal 25.

\* \* \*

Another priest wants a list of rest homes for priests who want to retire. "After years of parish service one finds that as the work grows, more and more is demanded of a priest who is slowing down so that he cannot cope with it, and he rightly feels that he should step aside and permit younger men to carry on.

"But then comes the big ques-

tion: Where can he go? He would like to live with other priests: some home operated by priest brothers, or sisters. Do you think that there are any Religious Orders who will take in a priest? You could print the names and addresses of some such places, or could write to the director for details . . ."

\* \* \*

In case you missed it, the Catholic Press recently carried the story of a man in London who spent six years in prison for posing as a priest. The sentence was imposed on John L. Condell, who admitted traveling around England in disguise. He said that he stayed with Catholic priests, stole from them and obtained goods with forged checks. He pleaded guilty to four charges of stealing and obtaining goods by false pretenses.

Posing as a missionary from Ireland, Condell stayed at one Catholic institution in London for a month. While he was there, he used to open their morning mass in search of cash.

The judge called him "an impenitent impostor."

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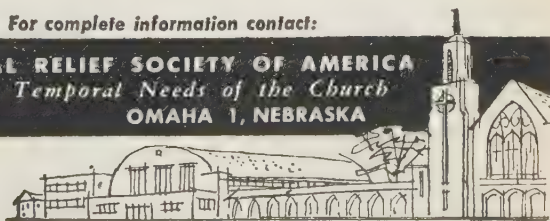
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tuguese clergy generally dress as we do when they go to a bullfight or are otherwise "walking out."

According to the London Tablet Pius IX made the clergy wear their cassock on the street to set them apart from the rest of the world and give them a sort of uniform. It was a time when political questions in France and Italy were closely bound with religious issues.

"Before that time the off-duty wear of the Italian clergy consisted of knee-length breeches, black stockings, buckled shoes and a close-fitting vest and frock-coat. It was comfortable," says the Tablet, "and the clergy were reluctant to give it up."

"In recent years," the Tablet continues, "there have been increasingly frequent if always discreet representations in favor of the 'walking-out' clerical dress of the English-speaking world, especially from those whose pastoral duties oblige them to ride bicycles, Vespas and similar vehicles. It is argued with some force that it is undignified for priests to have to make their rounds on ladies' bicycles."

"Pius XII ordered an enquiry into the problem, and the hope grows that John XXIII will shortly say that the soutane is altogether unnecessary except on those occasions when the clergy of the English-speaking world—the German — wear cassocks."

## Silk or Wool?

"If the Holy Father and the cardinals of the Church wear silk sometimes and woolen robes

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at other times," we read in the (London) Universe, "they do so not from any personal whim but by exact directives of the Prefect of Pontifical Ceremonies."

A kind of calendar of the prescribed changes is issued annually in a booklet prepared at the end of every year under the prefect's authority by the Vatican Polyglot Press. Normally about 10 pages long, one specimen is bound in white, has an Italian text, and is for the use of the Holy Father.

Those bound in bright yellow, also with an Italian text, are meant for the Italian cardinals. A third edition, bound in red, is turned into Latin and distributed among the rest of the cardinals all over the world.

As a general rule, the Holy Father wears woolen vestments during Lent, Advent, and on vigils of major feasts. Silk is considered the festive garb.

The color varies, too: crimson on festivals, violet at other times, and—surprisingly—rose on Laetare and Gaudete Sundays.

"Twice a year," says the Universe, "the prefect issues what is called the 'intimatio' (injunction) which is always published in *Observatore Romano*, the Vatican City daily newspaper. The 'intimatio' directs the cardinals to put on or take off the ermine from the cappa magna, the great cloak with flowing train. The changes fall regularly on Ascension Thursday, when the ermine shoulder cloak is removed, and on the feast of St. Catherine, November 25, when it is put back on again."

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### This Month's Cover

OUR cover reproduces a wood carving executed by Father Henri Blanc of St. Genevieve Academy, Asheville, N. C., author of the article on St. John Vianney in this present issue.

### 'Catholics and Scholarship'

IN 1938 OUR SUNDAY VISITOR Periodical brought out *Catholic Scholarship*, a symposium edited by Father John A. O'Brien, pointing the cause of the paucity of ranking Catholic scholars and practical, down-to-earth suggestions for their development. This book represented the first large scale investigation of this problem published in America.

The first part is devoted to appraisal of the situation at that time and the picture has changed somewhat, though not substantially, from that day. All who are interested in this problem will find it fascinating to look at the picture obtaining twenty years ago and compare it with the situation today, when so many Catholic educators are expressing their views loudly on this subject.

The other part of the book deals largely with constructive suggestions for the development of eminent scholars in natural, social, economic and political sciences as well as in the fields of education and literature. Among distinguished scholars who offer constructive and helpful suggestions are Professor Hugh S. Thayer, Karl F. Herzfeld, George S.



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Sperti, David A. McCabe, Jerome G. Kerwin and John M. Cooper.

With a view of stimulating further interest and activity among priests and religious in this subject and helping constructively in the solution of the problem, OUR SUNDAY VISITOR offers one copy of this book to each priest who sends 25c to cover the shipping costs as long as the supply lasts. After reading the book, priests will doubtless wish to pass it on to the Sisters teaching in their schools. All religious communities conducting high schools, colleges and seminaries will find it a valuable addition to their libraries.

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TO accommodate the election of Pope John XXIII, the following additions to the Ordo are indicated:

**Oct. 27.** Tomorrow, the anniversary of the election of Pope John XXIII, at all Masses, both read and sung, the oration "Pro Papa" will be added.

**Nov. 3.** Tomorrow, the anniversary of the coronation of Pope John XXIII, at all Masses, both read and sung, the oration "Pro Papa" will be added.

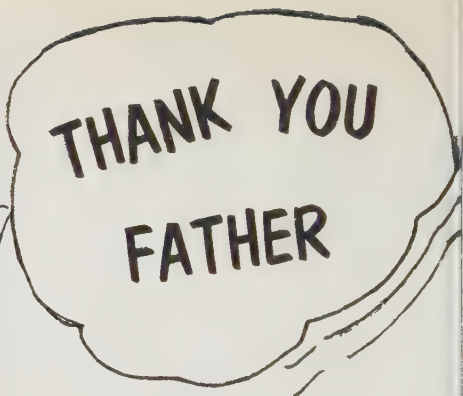
There are no changes indicated in the recitation of the Divine Office.

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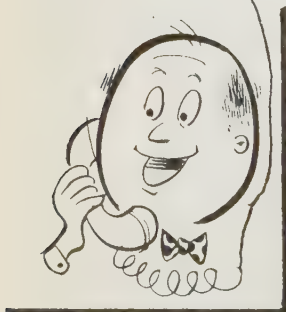
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# THE PRIEST

THE PRIEST

SEPTEMBER, 1959

VOL. 15, NO. 9

## Editorial Comment

### *Private Revelations And Prudence*

AS 1960 draws nigh the natives are getting restless—"the natives" being the credulous, the superstitious, the mentally unbalanced, the religious cranks and, of course, their victims: those theologically illiterate faithful who are full of basically sound piety and reverence but without critical acumen or necessary instruction. We refer, as you can readily guess, to the famous and currently almost notorious third secret which Sister Lucia, in 1917 one of the three children at Fatima, wrote down and sealed in an envelope at a time of serious illness in 1939. The envelope was marked "Not to be opened until 1960".

We do not at all like to refer to it as almost notorious save that Sister Lucia has herself several times had to repudiate the silly reports about what it contained, once as recently as July, 1959.

According to the NCWC release Sister Lucia (or Lucy, as he is often called) now a Carmelite nun at Coimbra, has rejected as "inexact" and "regret-

table" recent predictions attributed to her. The rejection of these so-called prophecies was made through a formal statement issued by the Chancery Office of the Coimbra Diocese.

The prophecies were allegedly made to Father Augustin Fuentes of Veracruz, Mexico, in an interview he had with Sister Lucy in December, 1957. Wide circulation has been given to the priest's report of the interview.

In that report Sister Lucy was quoted as having said that "God is going to chastise the world . . . 1960 is not far off, and what will happen then will be a very sad thing for all . . . if before then the world does not offer prayer and penance."

Father Fuentes has been called the "Roman postulator" of the beatification causes of Francisco and Jacinta Marto, now deceased, who with their cousin, Sister Lucy, witnessed the apparitions. But the Rome bureau of the NCWC News Service was informed by an official of the Sacred Congregation of Rites that there is no



Roman postulator for the cause of the two Fatima children, and that there is no such cause before the Congregation. Further investigation by the NCWC News Service disclosed that Father Fuentes is not the postulator for Portugal for the causes of Francisco and Jacinta. The postulator there is Auxiliary Bishop Manuel de Jesus Pereira of Coimbra.

The Chancery office of the Coimbra diocese said Sister Lucy gave the following answer to questions put to her by the diocesan authorities:

"Father Fuentes spoke to me, as he is the postulator for the beatification causes of the servants of God, Jacinta and Francisco Marto. We dealt only with things related to this point, so that everything else to which he refers is inexact or untrue, which is regrettable. I do not understand what good can come to souls by things which are not founded on God, who is the Truth.

"I know nothing nor can I say anything about such chastisements, which have been falsely attributed to me."

## No Authority

The chancery statement also said that since February, 1955, Sister Lucia has said nothing about the Fatima apparitions, and thus has not authorized anyone to make public anything on this subject.

Back in 1956, Sister Lucy also found it necessary to deny

another set of irresponsible delegations to the effect that per cent of humanity would perish in a world war, that England and Russia would suffer most, and that Lisbon would be destroyed.

By now many of our readers must have been questioning about the contents of the message. The answer to these questions is "No one knows." And one might also do well to advise members of his congregation that whatever it is they have heard it is now probably an a priori improbability. Perhaps they have heard even that our Holy Father Pius XII opened the letter, read it, passed it out and did not come to it for three days. Don't laugh! Sister Lucy had to nail down this monstrosity in 1950. Alas, this is no laughing matter; it all tends to make religion ridiculous and to reduce the Faith to puerilities. As St. Thomas put it, "It exposes us to the 'irrisio infidelium.'" If, understandably, non-believers mistake these inanities for the body of Revelation, one can hardly blame them for dismissing our position with utter scorn.

It was, therefore, with a great deal of satisfaction and even gratitude that we read recently a theological discussion not only of the question of Fatima but of the whole problem of private revelation. It is on the theological level that the discussion must move. Father Francis Fi

in the July 4th issue of *America* in an article entitled "What of Lucy's Claims?" and the staff itself in an editorial "Private Revelation and Prudence" are all warmly to be commended for wise and timely words. We shall cite both sources a bit later.

First of all, we would like to recommend, as we have in the past, Father Martindale's *The Meaning of Fatima*. Thoroughly sympathetic to the cause, Father Martindale accepts Fatima as indisputably authentic; in fact, he thinks it has "world-wide implications to a degree that even Lourdes, on the face of it, had not." What especially wins our admiration every time we have occasion to consult this work is the calm and judicious spirit in which the author handles quite real difficulties, always in the light of theology and history.

It might be well initially to cite at some length a passage from his introductory chapter with the hope that our readers will pass on these notions to their congregations. "Even in so short a book as this," remarks Father Martindale, "it seems right that our method of approach to any 'private revelation' should be made quite clear. God has given, through our Lord, the 'universal,' or general, revelation of Himself, and this was closed after the death of the Apostles. Nothing can be added to it."

The author then goes on to explain that the Church has the mandate to preach and to teach with infallibility which is a guarantee that nothing substantial will be added to or subtracted from the message. Therefore, if God should please to reveal Himself to anyone this cannot in anyway conflict with the revelation given originally to the Apostles. He makes the interesting point which we suspect is often lost sight of that the Church when examining something like the apparitions at Fatima always begins by scrutinizing their dogmatic content. As he puts it, "we do not *found* our worship of the Sacred Heart of our Lord on the 'private revelations' granted to St. Margaret Mary, nor our belief in the Immaculate Conception on the apparitions that were granted to St. Bernadette at Lourdes. Such events can corroborate, or elucidate, what the Church believes, but cannot add anything to it." In an epilogue, and by way of recapitulation, he puts the matter somewhat strikingly, "our Lady herself can reveal no new truth of faith or morals."

#### End of the World

It is always the infallible Church who is the teaching body for the faithful, not St. Hildegarde, or St. Bridget, or St. Catherine of Sienna, or St. Norbert or St. Vincent Ferrer. With regard to these last two great saints one might recall

with the editors of *America* that early in the 12th century St. Norbert declared that he *knew* by revelation that Antichrist would appear in his generation; that St. Vincent Ferrer in the 15th century spent some 20 years of his life announcing that the Last Judgment was at hand. The magazine points out as well that ecstasies and mystics, whether authentic or not, have been disturbing the faithful with threats of doom since the beginning of the Church. In the 13th century "St. Bonaventure complained of hearing to 'satiety' prophecies about the ills of the Church and the imminent end of the world"; 16th century Italy was scarred by a regular epidemic of such predictions from wandering religious and hermits. It is always interesting to dip into Monsignor Knox's *Enthusiasm* for further instances, or into the pages of Father Thurston's highly specialized studies for the careful recording of similar vagaries. "So far," says *America*, "the 20th century too has had its full share of dour eschatologists who appeal to private revelation in support of their theses of onrushing disaster."

Father Filas, therefore, raises the pertinent question, "Is it not high time that something should be said in the Catholic press as to the principles of the Catholic faith that govern all private revelation?" His problem is that of more than one pastor of souls.

As a priest engaged in teaching college youth, in lecturing adults, and in giving retreats to women religious, laymen and lay women, and high school students, he has seen reactions to what "can only be called paralyzing terror on the part of good Catholics" who have heard various versions of what Luther was supposed to have said.

His only recourse, and even a priest's only recourse is fundamental theology. Accordingly, Father Filas quotes embodying his own position these words from Father Taquerey's *Spiritual Life*: "Private revelations . . . do not form a part of Catholic faith. Hence, there is no obligation for the faithful to believe them. Even when the Church approves them, she does not make them the object of Catholic faith, but, as Benedict XIV states, she simply *permits* them to be published for the instruction and the edification of the faithful. The assent to be given them is not, therefore, an act of Catholic faith, but one of human faith, based upon the fact that these revelations are probable and worthy of credence."

The pity of it is that preoccupation with the sensation and the marvelous occasion such a tremendous distraction from worthier pursuits. We put on this earth as the little Catechism tells us "to know and love and serve God in this life and to be happy with Him forever."



ever in the next," not by any means to speculate on what the secret of Fatima is to be; not in any sense to pass on sheer rubbish to the detriment of others. The effects of Fatima in a purely spiritual way have been too wonderful to risk endangering the cause itself by trivialities and worse. The public tends always to confuse substance and accidents, even the Catholic public. Our duty here lies plainly in bringing our people back to the essential message of Our Lady, to a love of the rosary and to a strengthening of traditional Catholic life.

### The Great Truths

Nor would it do them any harm to be inculcated with a healthy scepticism about the whole field of the purportedly praeternatural, lest, having extricated them from present snares, they tumble into some newer trap which has not yet been sprung. Fasten their minds firmly on the great truths. Let them realize God's goodness in giving them all the knowledge necessary for salvation; not only that, but Christ, His Son, Grace and the Sacraments. Only on such a foundation can any-

one build a true devotion to the Mother of God who appeared to the three little ones in rural Portugal.

We are afraid that the clergy has been, over all, remiss in this matter. We merit the rebuke implicit in an editorial statement made by *America's* staff: "Preachers and writers who undertake to guide and instruct the Catholic fold should be constantly aware of the limited and sometimes dubious value of private revelations. Unhappily, they do not always show this caution. There are always some homiletic Cassandras who heighten the impact of their sermons by crying up Antichrist. Sometimes indiscreet writers encourage a silly tabloid Catholicism by sounding the apocalyptic trumpet every time a visionary falls into ecstasy . . . Such callow credulity also excites and unduly disturbs the segment of the faithful who lack sound and balanced judgment. Worst of all, perhaps, millions of simple folk are led to go seeking signs and wonders when they ought to be growing in the love of God and neighbor." —G.J.G.



## A Judge on Juvenile Delinquency

The only complete answer is a religious concept—that God walks with you always. An atheist is a vagrant, a man without any visible means of support. God is not a celestial bellboy that you ring for only when you are in trouble.—Judge Philip B. Gilliam of Denver.

# *The Popes and the Christian East*

PAUL J. SANDALGI, S.T.D.

The Greeks for  
'Latinization'

*Father Paul Sandalgi's name will be recognized by many of our readers who will remember him for his years of labor and concern in the project of uniting the dissident Eastern Churches with the Holy See. Though now in retirement, his interest in this important question has increased rather than abated. With Russia and the possibility of an Oecumenical Council on our minds, it seems very timely to present some of the major points in the historical background of this unfortunate rift between East and West which may contribute to a more intelligent understanding of the problem.*

THE courageous, paternal initiative of Pope John XXIII has decreed the convening of an Oecumenical Council to attempt to achieve the unity of Christians. At such a moment, a look into the history of the relationship of the Holy See and the venerable Patriarchates of the East will be useful. It should be instituted in an objective spirit, with the desire of informing minds rather than of stirring up hearts. For it is precisely information that has been sadly lacking.

Nor would it be expedient here to initiate a detailed historical chronological inquiry, for we should become lost in the mass of detail. Rather we would like to investigate the most vexed question invariably raised whenever Christian unity is discussed between East and West: the fear which always dogs the East that the Holy See

is committed in practice if not in theory to a Latinization of the venerable Eastern Rites. That this policy is based on a misconception motivated by a profound scorn for these Rites and for the whole genius of Oriental spirituality.

This scorn and contempt at this thinly veiled desire to equate Latinism with Catholicity is felt by the East to antedate the Schism by at least two hundred years. Indeed, it is felt that ways to have been there, from its first violent expression, cannot be blamed on Pope Nicholas I (858-867). For intelligent Catholics do not see in the very early struggles (such as the Easter controversy) so much an effort to suppress the Eastern an effort—misguided in their eyes—to impose centralization and too jealously to guard Rome's supremacy.

The case of Nicholas I is qu

different. Here, we are told, is a Pope who held the theory that sacraments conferred by married priests are invalid. We have the document on which this accusation is based. It is the letter of Nicholas I to the Bulgarians:

"You have decided to consult us to know whether you ought to support and honor a priest who is married or whether you should expel him from your midst. We answer that, though that priest is very reprehensible (*licet ipse valde reprehensibilis sit*), you must imitate the Lord, 'who,' as the Gospel says, 'maketh his sun to rise upon the good and the bad and raineth upon the just and the unjust' (Matt. 5:45). It follows that you are not to expel him from your midst as the Lord did not expel even Judas from the number of the Apostles, though he was a false disciple. As far as priests are concerned, no matter what kind they may appear to be in your eyes, it is not for laymen to pass judgment on their conduct but rather for the bishop, whose duty it is to learn the true facts of the case."<sup>1</sup>

A careful study of the document will clarify the position. In the first place, the Pope is not simply laying about him with fulminations and condemnations. He has been consulted. He is replying.

Secondly, he is quite evident-

ly emphasizing in his reply the primary fact that laymen should not presume to sit in judgment on priests at all but leave it to the hierarchical superior, the bishop.

As to the famous phrase, of which we have quoted the Latin original, be it said, first of all, that this is certainly a long way from saying that sacraments conferred by a married priest are invalid! The Pope is stating that such a priest is reprehensible, not that he is sacramentally impotent.

#### 'Reprehensible'

However, it may be admitted freely that there is something regrettable about the wording of the missive. Not that the Pope's language has been inaccurately or unfortunately chosen so far as the expression of his thought goes. No, precisely the sad thing is that it undoubtedly expresses that thought all too clearly. Pope Nicholas I certainly did think that such a priest was "reprehensible." And this feeling was undoubtedly based on his own preference for the celibate state for priests. This he shared with the whole Occidental Church, where the discipline had already been in effect for generations when he made the statement.

Neither here, nor at any other point in this exposition, are we going to try to conceal or minimize the unfortunate lack of understanding evinced by sev-



eral Popes in regard to venerable Oriental practices. But it is no mere quibble to say that they were speaking, in such cases, not *ex cathedra* but as private theologians or simply men of their age. This fact should be recognized by Latin Catholics. It must, however, also be admitted and recognized by Orientals, who are often likewise too prone to read into an expression of personal exasperation or incomprehension a doctrinal definition.

The second major outburst of Papal intolerance—and vacillation—is held to be the famous case of SS. Cyril and Methodius and the use of the Slavonic language in the Liturgy. This case began in the mid-ninth century and continued till two centuries after the schism.

The facts are these: Saints Cyril and Methodius, excellent and intrepid missionaries, had introduced into the liturgy the language of the people in the territories of the Slavs which they had converted. Their greatest enemies in this matter were the German missionaries in Moravia. The enmity of these Germans grew out of the fact that their political ambitions were thwarted by the introduction of Slavonic as a liturgical language, since such a course inevitably added dignity to the indigenous tongue.

During the stay of Cyril and Methodius in Venice, the Venetian clergy also expressed their

disapproval of the use of Slavonic in sacred functions. According to the Venetians, Hebrew, Greek, and Latin were the only sacred languages. After all, the inscription on the cross of Our Lord was written in those three languages only. They did not know of course that other languages had been used in the Orient for centuries.

Finally, at Rome itself, the liturgical use of Slavonic was bitterly attacked by Formosus, Bishop of Porto, and a determined enemy of the Greeks. Anastasius, the librarian, however, sprang to its defense. He was acquainted with all Oriental usages and knew Greek well.

### Vacillation

Now begins the curious chain of Papal actions in the matter. First we shall simply detail them. In 868, Pope Hadrian solemnly approved the liturgical use of Slavonic. In 873, his successor, Pope John VIII, suppressed it. In 880, the same Pope John VIII approved the language he had condemned seven years before, and proclaimed the great principle of equality of all languages before God. Less than six years later Pope Stephen V suppressed the use of Slavonic in the liturgy. And finally, in 1248, Innocent IV gave solemn sanction once again for the use of Slavonic.

These changes in pontifical policy may well seem bemusing and the action of Pope Stephen

## THE POPES AND THE CHRISTIAN EAST

V has indeed remained a mystery until some sixty years ago. A little common sense will aid us in explaining the initial vacillations. Historical research has recently provided an explanation of the later developments.

There is, of course, nothing to explain in the first action of Pope Hadrian II. His successor, Pope John VIII, was, as is well known, himself a partisan of the "three sacred languages" theory; but surely no one would presume to say that he held this as divinely revealed! What happened was very simple. Methodius energetically intervened to better inform the Pope and it was on the basis of this that Pope John VIII gave the approval of 880.

The strange case of Pope Stephen V and the long gap separating his suppression of Slavonic from the reinstatement decreed by Innocent IV has puzzled honest historians until recently, when careful historical research has brought out one of those romances which are part and parcel of Church History, revealing the poignant humanity of the Church and, at the same time, a shining proof of her divine institution and conservation, since she survives them all serenely.

### A Pope Misinformed

During the stormy period through which Rome was going in the course of the ninth cen-

tury, a part of the official register of John VIII was torn from the volume and destroyed, while still another part was carried to Montecaino. About 886, the German Bishop Wiching put before Pope Stephen V a garbled version of the real letter of Pope John VIII. In the spurious copy, the use of Slavonic in the liturgy was proscribed. It is not hard to understand Wiching's motivation. Nor is it hard to understand Pope Stephen's action, since he thought he was conforming to the policy of his predecessor. Archives were not then what they are today.

However, the lost part of the papal register returned to Rome in the first half of the thirteenth century and soon after re-entered the pontifical archives. On the basis of it, Innocent IV granted the third concession in favor of the liturgy in Slavonic.<sup>2</sup>

The third major example of alleged Papal rapacity is the politics of the Crusaders. Here an immediate, drastic distinction must be made.

Even the lower echelon Occidental ecclesiastics, who accompanied and followed the Crusaders, might be defended.

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2. P. A. Lapotte, *L'Europe et le Saint Siege a l'Epoque carolingienne: I Le pape Jean VIII (872-882)*, Paris 1895, pp. 1-29, 110-170.

Frantisek Dvornik, *Les Slaves, Byzance et Rome au IX Siecle*, Paris, 1926, pp. 292-296.

And here, again, the essential thing is to get the entire picture. But certainly the actions of these representatives on the spot is a vastly different thing from the policy of the Holy See, which is our concern in this article.

To understand properly, even when not condoning, the actions of the apparently insufferably arrogant ecclesiastical "field generals," who often seemed to show more courtesy to the Saracens than to their fellow-Christians of the East, we must look at the previous history. The Holy See had left to the Emperors of Constantinople—who, until 1054, had been Catholic—the great task of bringing the Oriental heretics, especially the Nestorians and the Monophysites, back into the fold. Now these emperors had had little success. Too often, they had invoked the exceedingly secular weapon of bloody persecution. But, in justice to these often misguided emperors, it must also be noted that the Arab invasions in the 7th century of the southern Patriarchates, Alexandria, Antioch and Jerusalem, cut them off politically from Constantinople, thus permitting the heresies to germinate in comparative peace, beyond the reach of the imperial power.

The Occidental ecclesiastics who came in the wake of the Crusades were, therefore, confronted with strongly organized,

intensely national bodies. The vast majority of the Occidentals were poorly informed concerning the venerable Oriental tradition, so sadly expressed in that phrase wrung from Polycrates, Bishop of Ephesus: writing, as early as the mid-second century to Pope Victor: "In Asia great lights were extinguished, which will rise again in the day of the coming of the Lord, when He shall return in glory from heaven and seek out all the saints."<sup>3</sup>

### Forced Latinization

The result of this ignorance was that not only military commanders and civil governors but also high prelates among the Crusaders, aimed at catholicizing through forced Latinization. And these unfortunate practices, sparked by the mass contacts of the Crusades, continued for nearly six centuries thereafter. The non-Catholic Orientals were received en masse into the Latin rite by the Western missionaries, instead of joining the Catholic counterparts of their former non-Catholic communion. And the Catholic Oriental, through lack of knowledge of his own rite, its discipline and liturgy—a lack of knowledge caused by attending Latin Occidental schools—grac-

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3. Eusebius, *Hist. Eccl.* V, xxv. Entire text of this most significant letter quoted in Lebreton and Zeiller, *History of the Primitive Church*, New York, Macmillan, 1947, vol. ii, pp. 722-723.



ually drifted into the Latin or Western rite.

These Oriental Catholics, living under infidel governments and, sometimes, even under Christian and Catholic governments, had a poorly trained clergy. The elite passed over to the Latin rite, which in many Oriental countries means a change of nationality. This gave full head to a ridiculous Latinization of their rite. Interpolations, suppressions and unnecessarily foreign additions of more or less unhappily translated Latin texts, Latin devotions and a very Latin expression were the order of the day. Even their own canon law was set aside and replaced by undesirable borrowings from Latin discipline.

But a far more serious matter was the foundation of the Latin hierarchy in the Orient during the Fourth Crusade. Pope Innocent III prepared this Crusade, but he specified in ratifying the treaty between Venice and the Crusaders on May 8, 1201, that no harm should be done to any Christian nation,

provided that it did not hamper the progress of the Crusaders. The attitude of the Sovereign Pontiff never wavered in this respect. His strong letter to the Cardinal Legate, Peter of Capua, condemning the criminal excesses of the Crusaders in Constantinople, is a well known proof of his stand.

However, he was simply not heeded. Rome was a long way off and the crusading ecclesiastics seemed to feel more Catholic than the Pope. And here we see again precisely one of those tangled historical evolutions, which point up the difference between official Vatican policy and the overzealous enthusiasm, and sometimes perfidy, exercised on the spot.

When the Latin Empire was established, the victors set up a Venetian patriarch without asking the consent of the Holy See. The Holy Father was placed in a dilemma. The Byzantine patriarch was not in communion with Rome. What could Innocent III do but sanction what he could not remedy?

*(To be continued)*

### ◆ ◆ ◆ Freemasonry

"Including almost every nation in its immense grasp, it unites with other sects of which it is the real inspiration and hidden power. It first attracts and then retains its associates by the bait of worldly advantage which it secures for them. It bends governments to its will sometimes by promises, sometimes by threats. It has found its way into every class of society, and forms an invisible and irresponsible power, an independent government, as it were, within the body corporate of the state." — Leo XII.

# *I Got Saved...*

WINFRID HERBST, S.D.S.

Faith healing

Mrs. Wanda Beach, a diabetic almost all her 37 years, attended both the afternoon and evening sessions which began the ten-day Oral Roberts crusade in Detroit on Friday, July 3. "She felt she was going to be cured," said her mother last week, "and she wanted to be cured." And she thought she was. She wrote a triumphant message on a testimonial card, supplied to those who want to testify personally before the audience in the big "cathedral tent": "I have given up insulin and am eating everything. It felt wonderful. I got saved and healed last night."

Mrs. Beach never gave the testimony in public. She died on Sunday afternoon in Mount Carmel Mercy Hospital. The official postmortem: "Diabetic acidosis and coma, with hypotension and cardio-respiratory failure."

Crusade officials will never forget Wanda's presence at the evening service when she tried unsuccessfully to force her way onto the platform to talk with the evangelist. The Rev. Robert F. DeWeese, campaign manager, says she was incoherent then and apparently "emotionally disturbed."

Who was at fault? No one could blame Oral Roberts, and no one wanted to blame Wanda Beach. But as the crusade went on last week in the cathedral tent, people talked quietly and shook their heads. "The Lord puts good doctors on this earth," said one, "so I think we should use them."—Newsweek, July 20, 1959.

"I TELL you, Father, exclaimed the young man, "this Oral Roberts is working miracles. Watch him on TV some day and you'll see."

Now, what is a miracle? St. Thomas defines it thus: "A miracle is that which is done by God outside the order of all created nature." So it is something done by God as the principal cause, though He may use any creature as the instrumental cause; it is something that is done in the world and that is outside or above the natural or-

der and superior to the force of all nature and yet not against the natural order, because a miracle is not a violation of the laws of nature but an exceptional happening brought about by a special, divine power that intervenes in created things.

Miracles are possible because of the absolute dominion of God as the first and free cause of the universe. Those laws are subordinate to Him. They cannot limit either His freedom of action or His power. Only

two things are impossible to God: the absurd and the sinful.

God alone can work miracles. St. Thomas says that when angels are said to work miracles it is either because God works miracles at their request, in the same way as holy men are said to work miracles, or because they exercise a kind of ministry in which miracles take place. He adds that when anything is done outside the order of created nature by a power unknown to us, it is called a miracle as regards ourselves. Further on he stresses that, if we take a miracle in the strict sense, God alone can work miracles. The demons cannot work miracles, nor any creature. But sometimes things can be done that arouse man's astonishment because they are beyond his power and outside his sphere of knowledge, so that it seems a miracle has been worked. (Cf. *Summa*, Pt. 8, Q. 10, Q. 114.)

God alone can work miracles. Some miracles are external happenings or facts, tangibly evident, and are intended by God to prove a truth of faith. It is these the Vatican Council calls: "Most certain signs of divine revelation—signs adapted to the intelligence of everyone."

God alone can work miracles. But He cannot work a miracle in proof of what is false. God is absolute moral goodness or holiness. Moral goodness or

holiness consists in freedom from sin and the purity of moral behavior. God is essential holiness, because His will is identical with the supreme moral norm. The sinlessness of God is, therefore, not merely a factual state of being free from sin, but an intrinsic incapability of sinning. Since God is almighty and since His power is identical with His essence, it cannot imply anything which contradicts the essence and the attributes of God. Thus God cannot change, can make nothing that has happened not to have happened, cannot realize anything which is contradictory in itself. He cannot lie.

Since those TV happenings that so arouse the astonishment of many because they are beyond their power and outside the sphere of their knowledge, cannot be miracles in the strict sense of the word, it seems that we have here to do with so called spiritual healing or faith healing or something allied to it. The development in this matter has apparently been from mesmerism to mental healing, then to the present methods of suggestion, autosuggestion, and spiritual healing.

### Power of Suggestion

Now it is an indubitable fact that cures have been effected on the bodies of men and women of all beliefs, without physical contact. There are cases recorded in almost every



age and country. St. Augustine (*De Civitate Dei*, book 22, c. 8) recounts many wonderful cures due to prayer and faith. In our days M. Coue produced astonishing results by mere suggestion.

Of course, I do not wish to say that cures produced in the case of devout Catholics are on the same plane as other cures; for every Catholic believes that prayer for the cure of disease can be directly answered. But when one finds similar cures outside the Catholic Church, one may reasonably ask the question: Has not the mind of the sufferer something to do with many a cure?

In 1958, just a hundred years after Our Lady appeared to Bernadette at Lourdes, from 1,250 reported cases of extraordinary cures during the century past, only 54 were regarded as miracles by the Church, whose investigation of each case is very rigid. Neurotic cases are ruled out at once. To be certified as miraculous a case must show these characteristics, attested to by two medical boards: absence of a curative element, instantaneous, irregularity of healing method, no convalescence, and function restored to a useless organ.

Prayer, we know, is heard by God, Who has proved by numerous examples that He cures disease directly; but prayer may dispose the mind of the sufferer in such a way as to shake off at

least the more trivial ailments, releasing the healing powers of nature from the trammels of obsession.

Those who practice the art of healing by suggestion without hypnosis are divided on the question as to whether or not there is any real foundation for the claims made by spiritual healers. The latter, of course, maintain that they possess a special gift which, by means of prayer, anointing, or imposition of hands on the sufferer, is set free by divine intervention. But a distinguished committee of both the clerical and medical professions, in England, did not favor any distinction between spiritual healing and healing by suggestion, though admitting that religious appeal could sometimes be the most potent form of suggestion. They added the note of warning that those who resort to healers might be postponing until too late the medical treatment that would serve to arrest organic disease.

### **Nothing Occult or Superstitious**

These conclusions can be endorsed by Catholic moral theology. There is nothing in spiritual healing that need be thought occult or superstitious. The priest on his daily round of service to the sick and the poor exercises great powers of suggestion. I well recall one zealous pastor whose visits to the sick poor always brought such cheer and hope into sad-

dened lives that people were wont to say "A visit from him and his blessing is the best medicine." We do not, of course, claim for the priest any special gift of healing. It would be rash to apply suggestion as a remedy in serious cases, without first seeking medical aid. Medical aid is scientific and based on a vast body of certain knowledge and experience. Suggestion is tentative, to say the least.

It is not necessary to deny that in the case of Catholics who receive Extreme Unction—that dear Sacrament of the sick which may restore one to health if God sees fit, their expectation of recovery may have a great influence on their minds and indirectly on their bodies; for God does not eliminate natural causes but uses them.

So if we understand spiritual healing as the healing of the sick by the suggestion of religious considerations, there is nothing unlawful in its use, provided it is used without superstition, scandal, or vain-glory, and, in serious cases, after an appeal, if possible to medical aid.

When watching the goings-on, for purposes of study, of Mr. Roberts, a man *sui generis* to be sure and apparently tremendously sincere and possessed of unusual abilities and qualifications to inspire confidence, nothing struck me more

than the intense seriousness of his audience (he has a tent seating 14,000) who are plainly offering themselves to the influence of mass psychology and suggestibility in the midst of the exciting atmosphere created by a combination of unusual circumstances, a conviction of power from on high, and unique oratory.

### Limitations

But, despite what I have said about the evident sincerity of both faith healer and his audience, Catholics may not ask for the ministrations of a non-Catholic spiritual healer. Such ministrations are not recognized by the Church. And they may easily lead to indifference in religion, since effective cures will induce Catholics to believe that these ministrations are blessed by God, whereas their own prayers and the Sacraments are apparently not so blessed.

No Catholic, by the way, claims the gift of spiritual healing, though, like others, a Catholic may be able to employ suggestion to heal disease. If he effects a cure, he will never attribute the result to any special personal gift of his own, to "a cure in his hand," but to the power of God, who makes use of natural means when these are sufficient. (Cf. Vol. 2 of *Moral and Pastoral Theology* by H. Davis, S.J. Sheed and Ward, Inc., New York, N.Y. 1958.)

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For a Catholic to present himself to a non-Catholic faith healer would be what we might call a doubtful case of vain observance. There is uncertainty as to whether an extraordinary fact is due to natural or supernatural causes, some authorities saying that these phenomena of mental healing are accomplished through natural powers of matter or mind, others inclining to a supernaturalistic explanation. There is no certainty here as to whether the fact has a religious or irreligious character. The fact appears to be so marvelous as to pass the natural and yet it is difficult to determine whether its source is good or evil. So I would simply say that a Catholic who makes use of the ministrations of a non-Catholic spiritual healer is subjectively in danger of indifferentism and objectively in danger of giving scandal, not to mention that there is also danger of doing harm to the body by neglecting medical aid.

### Can Catholics Cure?

But how about the case of a Catholic seeking such ministrations from a Catholic? Father Noldin states that it sometimes happens that persons, also uneducated persons, and persons who have no reputation for sanctity, cure diseases and wounds by the sign of the cross and prayers and breathings. These, he says, are not all to be at once condemned for super-

stition; for one may piously believe that even in our own times God gives to certain persons the grace of healing, for the common welfare, even if they are not saints. He then gives the following criteria for distinguishing superstitious practices from the scriptural "grace of healing," of which St. Paul speaks in His first Epistle to the Corinthians (12:29).

We should inquire, he says, (1) whether the healer is the only one who is able to produce the effect in question, or whether it can be produced by others with the same means, and whether he has learned his art from others; (2) whether the healer believes that his power of curing disease inheres in the words or signs employed, because God gives the grace of healing to persons and does not attach it to external signs; (3) whether the means employed are silly and inappropriate, because if God makes a cure dependent upon external signs, as He sometimes does, these signs will never be silly or inept.

### Tests

Those who go about healing diseases in man or beast, Father Noldin further says, should be subjected to the following tests:

1. Inquiry should be made whether the means or remedies employed produce their effect by virtue of their natural power. If this can be affirmed with any degree of probability, their



use may be permitted, but protestation should be made against the possible influence of the devil.

2. If the effect produced can by no probable conjecture be ascribed to the powers of nature, the whole thing need not be rejected *a priori* as superstitious and illicit, but a careful examination of each case should be made with all its attending circumstances.

3. If this examination shows that the method employed is not positively superstitious, if the prayers and invocations used by the healer contain nothing wrong or inept, and if the healer himself is in good faith and does not attribute infallible efficiency either to the remedies he prescribes or to the formulas he employs, it will not be necessary to forbid the practice, though it is always prudent to advise those who submit to such ministrations that they should make a formal intention of rejecting any and all effects that might possibly be produced by the intervention of the evil one.

Father Noldin adds that altogether different must be our reply as regards Christian Science, a pantheistic system invented by Mary Baker Eddy. Facts of restored health in their case are to be attributed to autosuggestion. (Cf. Noldin, *Summa T. M.*, vol. 2, n. 162, ed. 27, 1951.)

It may seem strange that I

should enlarge so much upon this peculiar subject. But even from my letters I have found that spiritual healers are rather frequently popping up here and there, even abstracting from the TV Big Top, and that even Catholic people are having recourse to their ministrations.

Some have said that there are cases of actual fraud in connection with the so-called miracles that are worked to the amazement of the semihypnotized throngs. Subjects would be "planted" among the audience and then come hobbling along with crutches, only to throw them away and leap for joy upon the imposition of hands, etc. Things like that are beneath contempt!

I have often wondered just what the following passage from St. Mark, 9:38-41, could mean: "Here John said to him: 'Rabbi, we saw somebody drive out demons in your name, and we were for stopping him because he is not of our company.' 'Do not stop him,' Jesus said: 'after all, one who works miracles in my name will not the next minute bring himself to speak evil of me; and he who is not against us is for us. In fact, anyone that gives you a cup of water on the ground that you belong to Christ, will not, I assure you, go without his reward.'" (*The New Testament*, Kleist and Lilly, Bruce, Milwaukee)

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The huge *A Catholic Commentary on Holy Scripture* (Nelson, London) has this remark: "The man in question seems to have been successful in the use of Jesus' name; hence he must have been a true follower."

*A Commentary on the New Testament* by the Catholic Biblical Association (Sadlier, N.Y.) has this to say: "This man clearly believes in Jesus, for he would not have succeeded in driving out the devils in His name unless he believed in Him. Christ rebukes John for his intolerance. Even though this man did not belong to the 'group,' he cannot be opposed to Christ if he has such good dispositions; and even every one who in such or similar circumstances is not opposed to Christ is really for Him.

"This lesson given to John has permanent value for us also; we must be intolerant of error but tolerant of those who in good faith are outside the body of the Church: in so far as they do good, we should encourage rather than hinder them."

And Fillion in his masterful three-volume *The Life of Christ* (Herder, St. Louis, Mo.) elucidates the passage thus: "Inasmuch as the impromptu exorcist used the name of Christ to perform a good work, he showed his belief in the power of that name and a real confidence in Him Who bore it. Hence, to a certain extent, he was a disciple, and there was no occasion to discourage such a helper, for it is hardly possible that he would pass much time in the enemy's camp."



### Did Victor Hugo Die a Catholic?

New Rochelle, N. Y.—Did the famed French author, Victor Hugo, return to the Church before his death?

The Salesians here say, "It has never been determined." But two visits the novelist made to St. John Bosco indicate that he may have come back before dying.

On the first visit to the saint, the writer identified himself as an atheist. The saint said: "If you die an unbeliever, there will be only two possibilities for you—nothingness, as you think, or eternal punishment."

# *The Stations of St. Alphonsus*

An objection refuted

MARTIN E. GOUNLEY, C.S.S.R.

IN the July issue of this magazine there appeared a letter severely critical of the Stations of St. Alphonsus. The writer of this letter evinces a strange admixture of shyness and boldness. He is too shy to sign his name, wishing to be known only as "A Parish Priest, Maryland." Yet he is bold enough to tangle with a Doctor of the Church and tell the world that the Saint's effusions in his Stations are meaningless exaggerations, Protestant-sounding and, yes, even a "fertile source of Manichean interpretations." He would therefore welcome the aid of all priests who share his "wish that something could be done to rework or retire the Stations of the Cross ascribed to St. Alphonsus."

Quite a damning picture of an approved and time-tested devotion! The Sacred Congregation of Rites must have been sadly remiss in their examination of the Saint's writings before his canonization, for the Stations which bear his name are in fact his composition. I hope the writer of this letter is as willing to consider a few comments as he is lavish with his strictures.

The passage in the Stations

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A frequent contributor to this periodical, Fr. Gounley is director of the San Alfonso Retreat House, Long Branch, N.J.

which seems to disturb our critic the most is this: "Give me strength sufficient to conquer . . . all my wicked passions." And he voices his disturbance quite melodramatically: "What a fertile source of Manichean interpretations lurks in this phrase: 'give me strength to conquer . . . all my wicked passions.' Are the passions wicked." Ask a psychiatrist how many neuroses flow from the un-Christian idea that wrath, for instance, is a sinful and ignoble passion."

In answer it need merely be noted that the writer is quoting out of context. If you put that phrase into its proper context — namely, add the qualifying clause which follows it, i.e. "which have led me to despise Thy friendship," its correctness cannot be questioned.

"Are the passions wicked," asks our critic. Ontologically they are good; morally they are indifferent and derive their morality from what they lead us into. If then a passion has led me into sin, I violate no rule whether of grammar, logic or theology when I label that passion "wicked." What fault, then, can be found with St. Alphonsus when he leads me to pray for "strength sufficient to conquer all my wicked passions which have led me to despise Thy friendship"?

And to reassure our good



"Parish Priest" I would add that in 42 years of priestly work I have yet to meet the first user of the Stations of St. Alphonsus who has drawn any Manichean conclusions from the passage in question or has succumbed to a neurosis from making his own that little prayer of St. Alphonsus. Furthermore, our critic in setting up his psychiatric bogey is unhappy in the choice of wrath as his example. If there is one story in the Gospels with which the average parishioner is familiar, it is the story of Christ's wrath over the buyers and sellers in the Temple. Surely the example of the wrath of Christ would serve as an antidote should an antidote be needed.

## Detachment

Another of our "Parish Priest's" rhetorical questions: "Shall we ask the father of six children to pray 'help me to strip myself of all affection to things of earth'?"

Most certainly we should. It is our duty as priests to instill into the hearts of the faithful, by word and example, true Christian detachment "*to things of earth*" and help them to fix their affections upon God and the things of God and eternity. How else help them, as it is our duty, to find what the Church so insistently prays for, "that peace which the world cannot give"? The more children a father has, the more does he need to learn that lesson.

Yet another question from our critic: "What meaning can an average parishioner take from this remark: 'I will die for the love of Thee and to please Thee'?"

That depends upon how well our average parishioner has been instructed. I would judge from another question of our critic — "Does the Mystical Body have so little to do with the Passion of Christ's physical Body?" — that he is enamored of the doctrine of the Mystical Body and preaches it to his people. If I am correct in that judgment, it is hard to understand why he boggles over the prayer "I will die for the love of Thee and to please Thee." Surely he must often have reminded his parishioners of their oneness with Christ in their participation in the Mass, of their oneness with Him not only as Offerer but also as the Victim offered. Then he must also have taught them that a most salutary part of their offering of themselves is the loving acceptance of their death when and where and howsoever it may come.

And he must have warmed their hearts with the assurance that if they form the habit of repeating sincerely that acceptance at every Mass in which they participate, they may confidently look forward to their death, united and merged with the death of Christ, as the cli-

## THE STATIONS OF ST. ALPHONSUS

max of their love for God as Christ's death was the climax of His love for the Father. And he must have pointed out to them the sublime meaning their death, lovingly so accepted, will have by reason of the fact that it will thus become an opportunity for Christ again, but now in and with and through them, to accept and offer up to His Heavenly Father the death He accepted and offered up physically on Calvary.—That's a lot of meaning that can be gotten from that one little sentence.

### Private Prayer

The most disturbing part of our "Parish Priest's" letter is the following: "The prayers are amazingly individualistic, self-centered, and Protestant-sounding. Not once is there a reference to one's neighbor, nor to the practical love for others which is the proof of love for Christ. Does the Mystical Body really have so little to do with the Passion of Christ's physical Body? Again, there occur over and over again such possessive phrases as My Jesus, my Beloved Redeemer, Jesus my love. . . . Is this a fitting and instructive way for public worship to voice itself?"

First of all, the Stations of the Cross are not a form of public worship or of public prayer "in the name of the Church." They are a form of personal and private prayer. In fact they are a form of the most

personal prayer possible, namely, mental prayer. Vocal prayers are not at all an essential part of the Stations. All that is required to make the Stations and gain the indulgences attached to them, is that one meditate before each Station on the Passion and Death of Our Divine Savior. To assist the faithful in their meditation while making the Stations, various authors have composed and presented to the public, with the proper ecclesiastical approval, reflections which in their opinion are appropriate to each Station, together with affections to make more fruitful such meditation. The fact that these reflections and affections are voiced in public does not make them public prayers or, as our critic calls them, "public worship."

Yet these prayers, though intimately personal, are not "individualistic" or in any sense "Protestant." They are not divorced from the Mystical Body as our "Parish Priest" seems to think. Pius XII, in his encyclical *Mystici Corporis*, assures us of that: "No prayer, even the most private, lacks its own dignity and power, and all prayer is *immensely helpful to the Mystical Body.*"

### The Mind of Pius XII

Unless "reworked" our "Parish Priest" would have the Stations of St. Alphonsus "retired" because his prayers are "individualistic, self-centered and Protestant - sounding." Pope

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Pius XII would not have agreed with him in that. For the Pontiff no prayer could be too intimately personal or even too possessive, for according to him: "The Divine Redeemer maintains closest union not only with His Church, which is His loved Spouse, but also with each and every faithful soul in it, and *He longs to speak with them heart to heart.*"

Judging from our "Parish Priest's" plaint: "Does the Mystical Body really have so little to do with the Passion of His physical Body?" and also from the whole tone of his letter, one must presume that the kind of "reworking" that he would require to save the Stations of St. Alphonsus from being "retired," is that they be recast in the mold of liturgical worship. Apropos of that, our critic might well ponder the following passage, among others, of Mediator Dei:

"There are other exercises of piety which although not strictly belonging to the sacred Liturgy are, nevertheless, of special import and dignity, and may be considered in a certain way to be an addition to the liturgical cult: they have been approved and praised over and over again by the Apostolic See and by the Bishops. Among these are . . . Stations of the

Cross. These devotions make us partakers in a salutary manner of the liturgical cult because they urge the faithful to go frequently to the Sacrament of Penance and receive Holy Communion with devotion, and, as well, encourage them to meditate on the mysteries of our Redemption and imitate the lives of the saints. Hence he *would do something very wrong and dangerous* who would dare to take upon himself to reform these exercises of piety and reduce them completely to the *methods and norms of liturgical rites.*" (Emphasis added)

And in connection with this, a statement of the noted Dominican, Garrigou-Lagrange, is very pertinent: "There is a need for intimate prayer, without which it is impossible to have a spirit of prayer. When this spirit of prayer is absent, liturgical prayer sometimes degenerates into religious aestheticism." (*The Priesthood and Perfection*)

I feel sure that if our critic would at times use the Stations of St. Alphonsus as subject matter for his daily meditations, he would take more kindly to them. And if he would then use them as the text for a course of sermons, he would earn the undying gratitude of his parishioners.



To successfully discipline boys, you must start at the bottom.—Oregon Jesuit.



# *Doorbell': Over 1,000 Converts*

—and 61,038 Catholics  
discovered

JOHN A. O'BRIEN, PH.D.

ON a Sunday afternoon last fall the people of Oregon and Idaho witnessed the most impressive exhibition of Catholic action ever staged in the Northwest. A mighty army of 13,118 Catholic men and women, working in pairs, began the gigantic task of calling at 360,969 homes. Courteous and polite, they continued their religious census-taking for a week, making as many back calls as were necessary to contact the families in their assigned areas.

At the end of a week of strenuous shoe-leather apostolate the canvassers reported that they had contacted the families in all the 360,969 homes. Of these, they found 301,050 to be non-Catholic and 59,919 to be Catholic. In the Portland archdiocese alone they visited 242,852 homes, of which 42,400 were Catholic. On the basis of the national average of 4.4 members per Catholic family, the archdiocese was found to have a population of 186,560 instead of the previously listed 125,522—61,038 more than pastors or parishioners had realized!

What a magnificent and thrilling discovery! How gratifying to secure a complete inventory, so a pastor can really

know who belongs to his flock and where they reside! Only thus can a shepherd properly care for his sheep.

The canvassers unearthed 11,087 families, in which at least one member was inactive or fallen away. These are the ones which every zealous pastor wishes particularly to locate. Now he will be able to make a beaten path to their doors, seeking to reactivate the inactive and reclaim the lapsed. Helping him in this urgent task will be the members of that most apostolic lay organization in the Church — the Legion of Mary.

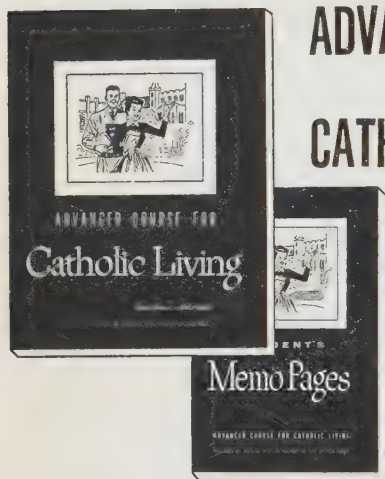
Already 386 of these straying or strayed sheep have been brought back to the fold, and all-out efforts are being made to reclaim the others. Open Houses attracted 2,796, and 1,001 non-Catholics are attending parish Information Classes — 401 in Portland and 600 in parishes outside: the largest number in the history of the archdiocese!

## **Sowing the Seed**

In the missionary diocese of Baker 1,724 canvassers called at 30,169 homes, of which 5,053 were found to be Catholic, and 25,116 non-Catholic. Open Houses held in 28 parishes attracted 496 people, and an In-

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formation Class is now being conducted in every parish. Canvassers unearthed 1,333 families in which at least one member is inactive.

In Idaho 3,400 canvassers called at 87,948 homes; of these 57,644 were found to be affiliated with non-Catholic Churches, 17,838 churchless, and 12,466 Catholic. They located 5,980 inactive Catholics, and earnest efforts are being made by pastors and parishioners to bring these back to the sacraments.

The seed for many conversions in Oregon and Idaho was sown through the judicious distribution of 36,966 copies of *Finding Christ's Church* among interested non-Catholics, while careless and inactive Catholics were helped to return to a more faithful practice of their religion by the 26,699 copies of *Come Back Home* placed in their hands. The canvassers were assisted in their apostolic work by the 3,586 copies of the pocket book *Winning Converts* apportioned among them. These copies will also be used in the parish Confraternity of Christian Doctrine study clubs to provide each parish with a continuous stream of workers for the convert apostolate.

Especially prepared to enable the canvassers to make their visits yield the maximum fruit, the two pamphlets remain as missionaries in the homes long after the callers have departed. There they will be read in si-

lence time after time. Replete with charts, *Finding Christ's Church* presents to the sincere truth seeker the blinding evidence of the divine origin and authority of the Catholic Church, stamping her as the one true Church of Christ. On the rear cover is a self-addressed post card which he can send to the Confraternity Home Study Service in St. Louis for free instruction by mail. Hundreds, who are not yet ready to come to the parish Information Class, enroll in the correspondence course.

*Come Back Home* speaks to the conscience of the careless Catholic, pleading with him to return to his Father's House, where Christ with arms extended is waiting to welcome him. It helps him to see that his Catholic faith is his greatest treasure and the loss of it is life's supreme tragedy. Time does not permit the lay canvassers to make such a lengthy oral appeal, but they make it vicariously through this little pamphlet.

### A Superb Job

The bishops were unanimous in acclaiming the fruitfulness of the census and in praising their priests and lay workers for the superb job they did. "It was an excellent piece of work," remarked Archbishop Howard, "yielding a precious harvest of converts and reclaimed fallen-aways. It has created an apostolic spirit among the laity, mak-

## 'DOORBELL': OVER 1,000 CONVERTS

ing them realize that they have an important role to play in spreading the faith among their non-Catholic friends and neighbors."

"It has taught the laity," observed Bishop Leipzig, "that they must participate actively in the apostolate of their bishops and priests, and not stand on the side lines. Our missionary diocese will derive great benefits from their apostolate for years to come."

"Because of the affable approach of the 1,700 teams of canvassers," pointed out Bishop Byrne, "the census did much to lessen prejudice on the part of non-Catholics. The program produced a new enthusiasm in our Catholic people and a new understanding of their duty of being witnesses for Christ and His Apostles in their lay world. For the first time in their lives thousands of our Catholic Idahoans have had a taste of what it means to be an apostle of Christ."

"It was a pleasant surprise," said Father Martin Thielen, archdiocesan census director, "to discover that Catholics constitute about 25% of the population of the city of Portland—considerably above the national average. All parishes found more Catholics than they thought they had, even those which had previously conducted door-to-door censuses. Operation Doorbell emphasized the

importance of visiting by lay people to supplement the work of the clergy, directing them to those who most need their help. Forty-five parishes have now organized groups of lay visitors; they will be of enormous help in integrating every Catholic into the life of the parish and thus prevent any backsliding.

"It is interesting to note," he continued, "that though there are fewer Catholics outside Portland, Open Houses in small-town and rural parishes attracted more non-Catholics than those in the city. It reflects the greater neighborliness among people in small communities, who regard such visits as important social events. The pastors were delighted with the results of the census, as it opened up many leads for fruitful follow-up work."

Upon receiving from Bishop Byrne the report of the Idaho census program, Cardinal Ciconani, Apostolic Delegate, sent his hearty congratulations, saying: "The results are indeed marvelous and are a tribute to Your Excellency and the good priests and faithful of the diocese. Kindly accept my warmest congratulations on this great work!" When the reports of the other two dioceses were completed, His Eminence had already left for Rome, but surely his congratulations go in spirit to the bishops, priests and lay canvassers of the other two dioceses as well.

## The Follow-up

Of crucial importance in every census is the follow-up. If the leads opened up are neglected, parishes will achieve but a fragment of the enormous potential. The strenuous shoe-leather apostolate of the canvassers, the thousands of hours spent in ringing doorbells and in making back calls and the myriad pieces of literature so discerningly distributed will be largely wasted if all-out efforts are not put forth to reclaim every inactive Catholic and win every non-Catholic expressing interest in the faith.

Pastors and parishioners must work unceasingly to follow up every lead. Immortal souls are at stake: not one soul must be lost through our negligence. Here, sad to relate, is where not a few campaigns have bogged down. It is only after the canvassers have turned in their cards and the pastors have tabulated the figures, that the all-important pay-off work really begins: the persistent, unremitting cultivation of every seed until it bears fruit. Only then can the infinitely precious harvest be gathered into the Master's granary.

Keenly conscious of this fact and determined to realize the full potential of the canvassers' shoe-leather apostolate, the venerable Archbishop of Portland followed up the census program with a Lenten Pastoral of singular importance. Entitled

*The Continuing Parish Census*, the Pastoral not only appeals for 100% follow-up but also specifies the fields in which that is to be done by priests and parishioners. It is a magnificent document, appropriate and timely, that might well serve as a model for every diocese in which a Catholic Census and Information Program has been conducted.

"Our recent diocesan-wide census taking," says the Pastoral, "produced excellent results . . . Among the 'follow-up' work which should be a part of the continuous census are: 1. Validating marriages. 2. Arranging for the baptism of the unbaptized and the confirmation of the ones not yet confirmed. 3. Visiting the fallen-away Catholics discovered in the census with a view to bringing them back to the Church. 4. Visiting the homes of children not attending the Catholic school in order to arrange for their entrance, or at least for their attendance at religious instruction classes. 5. Visiting the homes of children attending religious instruction classes in order to persuade their parents to send them to the Catholic school. 6. Visiting those who have shown an interest in the Church in order to persuade them to attend religious instruction classes."

## "The Weak Members"

To this list the archbishop adds the following: "the re-

## 'DOORBELL': OVER 1,000 CONVERTS

peated sympathetic visiting of the weak members of the parish in order to persuade them to frequent the sacraments and to assist at Mass, the restoration of peace among those who have been at enmity with one another, and the bestowal of help on those who are in need, whether it be spiritual or temporal. The poor, the widows, the orphans, the wards, the sick and the aged, all should receive special attention."

After acknowledging the difficulties of keeping a census up-to-date because of the shifting elements in city parishes, the Pastoral points out that those difficulties can be surmounted by parish organization and tireless zeal. The archbishop concludes his magnificent Pastoral with the following timely reminder: "The Code of Canon Law tells us that parish priests are bound by their office to know their flocks, prudently to correct the erring, come to the assistance of the poor and unfortunate, and to have the greatest care in the education of children (Canon 467). The observance of this law will form every priest on the model of the Good Shepherd, who on occasion said, 'I am the Good Shepherd; and I know my sheep and my sheep know me.'"

If a Pastoral Letter of this

character were issued in every diocese immediately after the completion of the canvassing, it would drive home to priests and lay workers a fact too readily forgotten: the campaign has only then entered into its crucial and decisive phase—the follow-up. What good does it do to record the names and addresses of inactive Catholics and of non-Catholics interested in the faith, if these persons are not immediately contacted by the priest if possible, otherwise by lay apostles? It's love's labor lost if this is not done with might and main, with heart and soul and with a determination that brooks neither failure nor delay.

By launching Operation Doorbell on such a vast scale the bishops of Oregon and Idaho took a giant stride toward the realization of the objective for which our recent pontiffs have so frequently pleaded: enlistment of the laity in the convert apostolate.

They were striving likewise to realize the ideal proposed by the gentle Christ when He said, "I am the good shepherd and I know mine, and mine know me . . . And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."



Who would not tremble and rather choose to die than to be a baby again, if he were given such a choice? — *St. Augustine.*



# *The Miracle of Ars*

HENRI BLANC

Confessor extraordinary

“**T**HAT during his lifetime a man should be the object of a pilgrimage and that the crowds should pay him the veneration usually bestowed on relics of Saints, is assuredly a rare occurrence,” writes a biographer of St. Jean Baptist Vianney, the Curé d’Ars, patron saint of parish priests.

What was it that attracted so many people of every age, condition or rank, journeying on foot or by carriage from all parts of the country, to that little town of Ars? What was it? A confessional box where an indefatigable priest sat long hours every day, as many as sixteen hours during the ten last years of his life, raising his absolving hand over hundreds of repentant sinners who had come even from beyond the barriers of France.

“The great miracle of the Curé d’Ars,” some one said, “was the confessional besieged day and night.” But the conversion of so many inveterate sinners that took place in the confessional was the greatest miracle of the humble priest. Sitting in the tribunal of Penance until they were all heard, and waiting there for those he knew were on their way to the church, was the pastoral rule of Jean Vianney.

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A native of France, Father Blanc is chaplain at St. Genevieve’s Academy, Asheville, N.C.

No closing of the doors to latecomers. As the long evening hours dragged on, no dangling of the keys with the sharp reminder: “Now is the time to close the church!” Exhausted as he was, the holy Curé was yet more concerned over the other keys he had in his hands as a confessor—the keys of the kingdom of heaven with which he would open the gates, that many more repentant sinners might enter there.

The great motive that inspired all the pastoral duties of the Curé of Ars was to glorify God by saving souls. Miracles of conversion of souls were very much the concern of the priest. In this respect, well did the priest remember the words of St. Catherine of Sienna: “The omnipotence of God is shown forth more admirably in the conversion of a sinner than in the creation of the world.”

## **The Young Priest**

When young Vianney was sent to Ars as pastor in 1818, three years after his ordination (August 13, 1815), a large portion of the hamlet, lost in an almost inaccessible hole, was far from being a model of piety and good morals. A rather hot center of iniquity where the Devil seemed to have a field day, would better describe it.

Were such moral conditions as prevailed, partly due to the

enervating climate? An explanation or speculation on this is quite futile, and does not alter or condone the distressing reality that people not only at Ars, but in most localities around, were known for their feverish love of pleasure. With massive accumulation of diverse evils and moral disorders in many places, "yet the most deplorable aspect of the situation," says a well informed witness, "was simply sheer neglect of religious practices." A sort of paganism in action, such was the picture.

Against this corrupt way of life, the gentle but energetic pastor did not hesitate to let loose the thunder of pulpit denunciations. Missing Mass and doing unnecessary work on Sundays and holydays was the habit and rule of the pagan mentality. The young especially were addicted to blaspheming. Many young women were "dance-mad," indulging in their revelries throughout a great part of the night. All these and many other evils but reflected the moral atmosphere of most homes with the absence of religious training and neglect of their duties on the part of parents. With no curb or restraint upon children, they were left free to do as they pleased. Many were not seen at any catechism class. Such was the situation at Ars when Jean Vianney took over.

The priests who served in the

parish before he came, spent themselves zealously, untiringly going after the wandering sheep in that moral wilderness, but their appointments were of short duration. The last of these was a young priest who died shortly after coming to Ars, from overwork and exhaustion. Paradoxically, perhaps, it must be noted here, according to witnesses' reports, that the majority of the people in the locality did not harbor any hatred against a priest and were even ready to give him material help.

### The Devil Takes A Beating

Alarming as was the moral picture in the town of Ars, yet it was not hopeless. No such word is found in the dictionary of any apostle of Christ and pastor of souls. The case of Ars, as we are told by those on the scene when Jean Vianney took charge of the parish, was not, on the whole, completely void of faith, but rather neglectful of its practice. In fact, this mentality still prevails in many parts of France, where one hears it said among some country folks and tillers of land: "Mon champ d'abord, mon église apres." — "My field first, my Church after."

And as others say with the same down-to-earth mentality: "Travailler et manger avant de prier." — "Working and eating before praying."

With hellish glee, the Devil thought that he had taken over

at Ars, but not for long as he soon found out to his bitter discomfort. As he exploited for his evil purposes the carelessness and indifference of the people, he forgot one thing (as he does forget at times and proves himself a fool with all his cleverness). "The stupid one," as the Curé d'Ars called him, somewhat overlooked the flicker of faith in many darkened souls, which under the apostolic breath of his enemy now entrenched at Ars, would soon glow into a brilliant flame. The valiant Curé, as we imagine, challenged him: "Ah! Grappin," as he nicknamed him, "stop grappling unwary souls. Your field day is over. Begone! I am in charge here!"

### The Sacramental Weapon

The saintly priest was determined to chase the Devil out of the hearts of the people. But how? By bringing them back to the practice of confession. Indeed, he knew so well that the greatest blow dealt at souls by the Devil was to keep them away from confession, and so the young Curé lost no time in challenging his adversary with the most severe counterblow in urging people to go to church and confess their sins. The long hours which he devoted to the crushing ministry of the confessional also gave the priest a chance, through direct approach to his flock, to instruct them, to revive their faith and bring them to repentance.

The brother of the Mayor of Ars one day asked the Curé how many big sinners he had converted during the past year. "Over seven hundred," was his reply in an accent of profound humility and candid truthfulness. In that figure were included many who came from towns in the vicinity and distant ones as well.

How account for so many spiritual miracles of Divine Grace, since those who went to the holy Curé not only returned reconciled with God, but became shining models in virtue? The priest incessantly prayed for them and did penance for their perseverance. He was quoted as saying: "I am only content when praying for sinners."

Full of pity and Christlike compassion as Jean Vianney was toward his "poor sinners," yet there could not be found a trace of weakness in his attitude. Detecting immediately the weak spot in a soul, or feeling the hard core, he always refused to absolve unless and until the rigid, callous spot dissolved and melted away in true repentance and firm purpose of amendment. This demanded time, patient, laborious instructing and urging, and it explains in part the long hours the priest, conscious of his obligations, spent in the confessional.

"However, once Jean Vian-

## THE MIRACLE OF ARS

ney obtained from his penitents signs of amendment," relates one of his biographers, "he showed himself exceedingly gentle in the application of Sacramental Penance."

To one of his confrères who discussed the matter with him he said: "Were I to impose severe penances, I would discourage my repentant sinners. How can I afford to be hard on people who come to me from so far and make so many sacrifices? I give them a small penance and I myself take care of the remainder." Night vigils in prayer, fasts, bodily mortifications tell the story — something for us devoted confessors to ponder over!

### Proportionate Penances

However, in the matter of penance or satisfaction to be imposed, the saintly Curé, mindful of the double character of penance as punishment and cure, saw to it that it was in conformity with what had to be corrected in the repentant soul, and so a proportionate and curative expiation was rigidly exacted.

Soon the Devil realized that he was defeated. In a paroxysm of rage against his opponent who outsmarted him with such ability, he resolved to break him down physically. He submitted him day and night to every form of abuse and maltreatment. On several occasions, as the Curé himself reported with the

familiar contemptuous grin every time he referred to the Devil, he felt the internal clutch trying to strangle him to death as he was taking a rest after so much pastoral fatigue. The "Grappin" even set fire to his bed.

A young missionary priest working in the neighborhood heard about the pranks of the Devil, and immediately came upon the scene, telling the Curé that everybody spoke about these strange happenings as a bad joke of the villaninous one. Yet, not so sure of what was going on, the priest thought it best to take with him a police escort. "Oh! my friend," said the Curé, "just another of the Devil's jokes is plain enough. He is angry with me, and that is a good sign, for we shall see more sinners coming to confession."

Up to this very day, the half-burned, charred old bed can be seen in what was the modest priest's rectory. On various occasions, I stood in deep emotion before the precious and picturesque relic, as Ars is not far distant from my native town in France.

"The bad joke" of the burned bed really backfired in the Devil's face, as he in turn burned with rage. He made the resentful, searing declaration to a bitter anti-clerical official in those days: "That priest merely through the Sacrament of Confession, has robbed me of near-



ly 90,000 souls of sinners and sent them to Heaven."

Taking it from the Devil who, unwisely for his cause, at times lets people in on his secrets and mortifying failures, how encouraged and comforted we should feel as we step into the confessional for long hours of exhausting ministry, especially on Saturday nights.

### Confessional vs. Pulpit

"A priest is never sure of the results of the sermons he preaches," a spiritual writer tells us. In fact, an outwardly poor sermon may be the very one that will convert a sinner whom ten eloquent sermons left unmoved—even untouched. But a devoted, disinterested priest who as a kindly physician sits in the confessional, not to pour out eloquence but to dispense in simple language mercy and cure, is quite positive of the effects of the great healing Sacrament. Many a soul it has restored to a healthy state, lifted them from despair into hope, from death to life.

Once the Devil, as reported by a parishioner at Ars, said to the saintly Curé, in reference to his sermons which brought so many to repentance: "Why do you preach so simply? This makes you pass for an ignorant man. Why not preach in the big style as they do in the cities?"

In such railing remarks or shafts of derision aimed at some members of the clergy—priests and bishops—the Devil once more betrayed with burning resentment that he had lost the battle. He had to bow in shame before the virtues and pastoral achievements and conquests of the saintly priest.

Surely, well did the wicked spirit realize the effects upon the people of those clear, direct sermons of the holy man. The humble Curé knew little if any at all of the classic branch of oratorical art which at times turn the pulpit into a stage and the speaker into an actor. He had a language and an oratorical technique of his own, aimed not at drawing tears of admiration, but tears of repentance. This is what he was in the pulpit for, and in this he proved himself genuinely eloquent. He knew the divine art and secret of converting souls.

And so each of his sermons brought more and more people to the confessional, there to be absolved by the indefatigable and compassionate confessor and be won back to God. No wonder if once speaking through a possessed woman, God's archenemy made the following declaration: "How that man makes me suffer! If there were three men on earth like him, my kingdom would be destroyed!"



# Active Participation

## The Liturgy in Cincinnati

ROBERT J. SHERRY

THE students for the priesthood at St. Gregory's Seminary, Cincinnati, enjoy their active participation in the Mass every day of the school year. The dialog Mass was introduced over 30 years ago; the sung Mass, ever since the seminary opened. During all that span of years there has never been a "silent" community Mass offered at which the students are merely mute spectators. In both low Masses and sung Masses a variety of modes of participation have been worked out over the years to keep up a lively interest in active participation and to prevent any monotony creeping into this sacred daily "routine" of seminary life.

### A. In Low Masses

1. There is first of all the straight dialog Mass in which all the students pray aloud in unison the responses of the acolyte, together with the Gloria, Credo, Sanctus, and Agnus Dei, plus the Confiteor and triple *Domine, non sum dignus* before their Communion. Since the publication of the new Instruction on Sacred Music and the Sacred Liturgy (SRC, 3 Sept. 1958) they also recite together with the celebrant the complete *Pater noster*. This is all in Latin.

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Monsignor Sherry is Rector of St. Gregory's Seminary.

2. The next method of active participation in low Masses is to add to the Latin responses the singing of the Gelineau Psalms or selected hymns, or sometimes a mixture of both, in the vernacular. Four psalms or hymns are sung: one at the beginning of Mass, which serves as an entrance hymn or processional as the celebrant goes to the altar via the long way from the sacristy; the second at the offertory; the third during the distribution of Holy Communion; the fourth after the Last Gospel, serves as a recessional while the priest returns to the sacristy the long way.

3. To add further variety to active participation in low Masses, on Sundays and on some minor feastdays a "Missa cum aliqua solemnitate" is offered. Four candles are lit instead of two; two acolytes are used instead of one; two extra candle-bearers come out at the Sanctus and remain until after the Communion; the prayers after Mass are omitted. And either the Gelineau Psalms or hymns that fit the liturgical season are sung in the vernacular.

Thus we have:

a. The straight dialog Mass all in Latin;

b. The dialog Mass with Gelineau Psalms (in the vernacular);

c. The dialog Mass with selected seasonal hymns;

d. The dialog Mass with a combination of psalms and hymns;

e. The dialog Mass "cum aliqua solemnitate."

## B. In Sung Masses

1. In sung Masses we also have a welcome variation in ceremonies, songs, and prayers. On all feasts of double major or double second-class rank, we have a sung community Mass, beginning with a short processional which is always the Introit of the Mass, sung by the entire student body. A vernacular recessional hymn follows the Mass. The students recite aloud together the triple *Domine, non sum dignus* before their Communion.

2. On Sundays and holydays of obligation there are always two morning Masses — the first a dialog Mass, the second a sung Mass, which occasionally is a Solemn Mass. Before the Sunday High Mass a more solemn procession takes place, the Asperges is sung, and incense is used by special privilege just as in a Solemn Mass. This makes the Sunday High Mass stand out above all the weekday sung Masses.

3. The First Thursday, First Friday, and First Saturday of each month are observed by a sung votive Mass of Christ the Eternal Priest, the Sacred Heart of Jesus, and the Immaculate

Heart of Mary, whenever the rubrics permit—but there is always a sung Mass to give special liturgical recognition to these days.

Requiem Masses are a rarity—about eight or nine times a year. When they occur, the entire student body sings all the parts which belong to the people, including the *Dies irae* sequence. A few times a year a Pontifical Mass is said or sung with full student participation. All these various modes or forms of Sung Masses are rendered in Gregorian Chant.

## C. Polyphonic Choir, Chanters, and Processions

1. The chanters sing the Gradual, Tract and/or Alleluia verses every Sunday. The polyphonic choir occasionally sings figured music. Two or three times a year the entire student body sings a complete Mass in polyphonic style. Last year on December 8 for the feast of the Immaculate Conception, the *Missa Choralis* by Licinio Refice was sung by all the students. The same Mass was repeated for the Mass of Exposition of Forty Hours Devotion. This Mass was recorded on tape and drew favorable criticism from specialists in church music.

2. All the liturgical processions, prescribed or permitted by the rubrics, are carried out exactly and completely with all the students singing the chants in Gregorian melody. The Can-

## ACTIVE PARTICIPATION

dlemas procession on the feast of the Purification of the Blessed Virgin Mary, the processions of the Greater or Lesser Litanies, the processions at the opening and close of Forty Hours Devotion, are held either indoors, winding through the spacious seminary corridors or, weather permitting, outdoors. Sung Vespers and Benediction are also a regular feature of our Sunday religious services.

3. Thus we have an interesting variety of sung Masses:

a. The straight unadorned sung Mass with a vernacular hymn immediately following;

b. The sung Mass, with Asperges and incensation;

c. The solemn Mass, with deacon and subdeacon;

d. Sung votive and requiem Masses.

e. Pontifical Masses, low or high, but always with singing and full participation of the entire student body.

We do not have more solemn Masses because we have no deacons or subdeacons in the minor seminary, and the reverend professors are frequently engaged with parish Masses outside the seminary.

### D. How It Is Accomplished

1. St. Gregory's is a six-year minor seminary, teaching four years of high school and two years of college. When the students first come to the seminary in almost any of the six years (but usually in the first year of high school or the first year of

college), they know very little about Gregorian Chant, much less about polyphonic music and singing. It is not long, however, before the daily instruction and practice in church music and singing makes them willing and eager participants with the other trained students of former years. The singing of popular religious songs, not only in liturgical services but also in private devotions and pious exercises, in house celebrations, popular concerts, student entertainments, at orientation and graduation exercises and the like, helps to make singing a joyous, welcome part of everyday life in the seminary.

2. Thorough, methodical instruction and training in the Church's liturgy in religion classes, in talks by the Rector and the Spiritual Director, acquaint the students with the spirit and the letter, the inner meaning and significance of all these outward and external manifestations of the worship of God. All students own a daily Missal in both Latin and English. They are frequently encouraged to read over the next morning's Mass the night before so they can participate with better understanding and conscious realization of the sublime sacrifice they are privileged to offer. The whole week's program of Masses is posted on bulletin boards so the students will know well in advance just what variety of



modes and methods of offering the Holy Sacrifice will be used from one Lord's Day to the next.

3. The interest of all the students in good music and singing, both sacred and profane, both liturgical and popular, is strengthened and enhanced by membership in Record Clubs in the high school and college departments. Here the students may listen to the recording of the best in the field of classical and semi-classical music. They also have controlled access to good radio and TV programs. The Seminary Glee Club, to which it is a privilege to belong, sings special numbers in harmony from time to time at various student convocations. Thus a taste for good

music and singing is fostered and flourishes at St. Gregory's.

The greatest credit for his happy state of affairs belongs undoubtedly to Father Lawrence Mick, the dedicated organist and director of all music and singing in the seminary. He is a graduate of the Pontifical Institute of Sacred Music, Rome, where he obtained the degree of Lectorate in Gregorian Chant with high honors. He combines personal knowledge, zeal, patience, and perseverance with loyalty and devotion to the letter and spirit of the wise provisions and clear directions contained in the papal documents on Sacred Music and the Sacred Liturgy. The results speak for themselves.



### Bringing Up Elizabeth

Sister Elizabeth Kenny, the famed Irish-Australian nurse, was once asked by a friend how she managed to stay so constantly cheerful, no matter what the provocation was.

Said a friend: "I suppose you were just born calm and smiling."

"Oh, no," laughed Sister Kenny. "As a girl my temper often got out of bounds. But one day when I became angry at a friend over some trivial matter, my mother gave me advice that I stored in my mind and have called upon for guidance ever since.

"Mother told me, 'Elizabeth, anyone who angers you conquers you.'" — *The Irish Digest*.

# The Liturgy and Rubrics

Questions and replies

WALTER J. SCHMITZ, S.S., S.T.D.

[N regard to Canon 734, I understand that "If there is danger of the holy oils giving out, more olive oil which has not been blessed may be added even repeatedly, but always in a quantity less than the holy oils." Suppose a priest adds a small amount one week and then a week later adds another small amount without having used the holy oils in the meantime, and this combined amount would be more than the original amount. Would this be seriously wrong? Or could one argue that as soon as the first addition is made the entire quantity becomes sacred and that after an interval of some days more could be added even though the oils had not been used in the meantime?

Father Ayrinhac in his "Legislation on the Sacraments in the New Code of Canon Law" remarks that "Should the supply of holy oils threaten to give out, unblessed olive oil may be added, only in a smaller quantity; this may be repeated whenever needed."

In Vermeersch-Creusen we read: "Applicatur regula haec: pars major trahit ad se minorem. Unde postquam minore quantitate oleum non benedictum benedicto est additum, tota massa est benedicta. Quare saepius hujusmodi additio fieri potest, salva massae benedictione."

Thus we have the reflections and comments of two reputable canonists. Prudence and good judgment must be used in the exercise of this privilege, which privilege should be used only under unusual circumstances and not as an everyday device.

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## 'MISSA PRO POPULO' TRANSFER

The feast of the Annunciation occurred in Holy Week this year and was transferred to April 6. Is the Kenedy Ordo correct in stating that the "Missa Pro Populo" obliges nonetheless on March 25? Some calendars indicate that the "Pro Populo" Mass is not called for because of the transfer of the feast. My impression or feeling is that the obligation ceases because of the transfer.

"If, on the occasion, not only the Mass and Office of an impeded feast, but also the obligations of assisting at Mass and abstaining from servile work be transferred to another date, the *Missa pro populo* is to be said on this second date; but if the liturgical celebration alone of the feast is transferred, the Mass is to be applied on the date of the feast, e.g., if the feast of the Annunciation fell on Maundy Thursday the *Missa pro populo* would be said on that day and would fulfill the twofold obligation . . . If the Annunciation occurs on Good Fri-

day, as Mass may not be celebrated on that day, the obligation of the *Missa pro populo* ceases on that occasion." (O'Connell, *The Celebration of Mass*)

## DOMESTIC PRELATE ON CEREMONIES

*Is it proper for a Domestic Prelate to serve as Deacon or Subdeacon at a Solemn Mass?*

Domestic Prelates are often on ceremonies at Pontifical Masses. According to the authors there is no prohibition stating that they may not act as deacon or subdeacon at a Solemn Mass. In many places it is not customary for them to do so and so we suggest that local custom be followed or the wishes of the Ordinary be respected in this regard.

## STATIONS OF THE CROSS

*One of the crosses on the outward way of the cross in our cemetery has been destroyed. Is the indulgence lost as a result of this and must they be blessed again?*

"If seven of the crosses are destroyed or removed, simultaneously or successively, the Stations have been morally changed. One or the other cross can be substituted without a new blessing.

"A change in the order of the crosses or a change of the position in the same church, in the same place, is permissible." (*Pastoral Companion*)

## CREDO AT MASS

*During the week after Low Sunday the Ordo said, "Mass of the Sunday had a Credo." What about the Mass said during the week: did it have the Credo or not?*

A ferial Mass, even though it is the Mass of the previous Sunday, does not admit a Credo or a Gloria. However, this rule does not hold in the days following Pentecost and Easter, since these are octave days and both the Gloria and Credo are recited.

## COMMEMORATION DIFFICULTY

*In our diocese we have an imperata pro re gravi. On January 18 and 25, which this year coincided with the Sunday, was it correct to drop the commemoration of St. Paul on the 18th and that of St. Peter on the 25th? That is what I did at my read or low Mass. If there had been a High Mass on that Sunday both orations should have been dropped, I presume. Am I right?*

At the low Mass of our inquirer the commemoration of St. Peter and St. Paul should have been made, even though there was another commemoration, the imperata. SS. Peter and Paul are considered as an "inseparable" commemoration and the one is always made immediately after that to which it is joined, as if they made a *quid unum*. However, he was correct in his presumption that

these commemorations would not have been made at the sung Mass on that particular Sunday. But the commemoration, *imperata pro re gravi*, would have been made even at the sung Mass.

2. Presuming that the 18th and 25th fell on a weekday, would either commemoration be dropped in a High Mass to comply with the regulation of no commemorations in a High Mass except one of the "five imperative ones" or an *imperata pro re gravi*?

The same rule applies and hence they would not be commemorated at a sung Mass. However, the *imperata pro re gravi* would be sung at the High Mass.

3. In the Kenedy Ordo I noticed for June 30 in the Diocese of Pittsburgh that the commemoration of St. Peter is to be made despite the fact that it is a double of the first class for the diocese, the Patron of the Cathedral. I believe the rule is that doubles of the first class do not admit of commemorations.

The solution given above still holds that these two feasts are to be considered as one, as an inseparable commemoration.

## ROGATION DAY PROCESSION

Is there any serious obligation of having the procession and

litany on the Rogation Days in a parish church, especially if there is some difficulty about doing it properly?

The procession and litanies are highly recommended for the Rogation Days, but where there is serious difficulty in carrying these ceremonies out properly, we surmise that they can be omitted. Mueller-Ellis in their *Handbook of Ceremonies* in the section on Rogation Days give the regulations to be followed "if there is no procession."

Father Barry in *Matters Liturgical* remarks that "where the Rogation Procession is customary on this day, neither the pastor nor anyone else can abolish the custom without the permission of the local Ordinary."

## BOWING AT HOLY NAME

Does the celebrant bow his head when pronouncing the Holy Name during the Leonine Prayers and the Divine Praises?

Mueller-Ellis direct that only those who are standing bow at the Holy Name of Jesus occurring during an oration but not those who are kneeling. From this we conclude that the celebrant does not bow at the Holy Name either when reciting the prayers after Mass or the Divine Praises.





# The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D.

Questions answered

**WHAT** is the relationship of irregularities and suspensions?

For the safeguarding of her laws, the Church has by virtue of her coercive power instituted the canonical sanction of suspension, whose purpose is either to repair the scandal given by the delinquent cleric or to bring about his amendment and to deter others from following his example. But the suspension thus established did not always prove effective enough to prevent a cleric laboring under it from exercising those sacred functions which the penalty forbade. Thus the sacred ministry was very often degraded and profaned by unworthy clerics. Consequently, to impress upon all clerics the seriousness of a suspension and to protect the honor of the sacred ministry and to secure respect for her sacred ministers and the dignity of divine worship, the Church threatened and continued to threaten an irregularity on all clerics who deliberately violate the suspension they have incurred.

In effect the irregularity forbids the reception of orders and their exercise. This, however, is not to be considered strictly a penalty, even though it has been incurred for the violation of a suspension, because the penal element of the irregu-

larity is not primarily intended by the Church but only secondarily and concomitantly. The primary intent, as stated above, is to safeguard the sacred ministry from profanation.

To contract an irregularity the violation of the suspension must constitute a gravely sinful and external act, either public or occult, in the sense that, although no one witnesses the violation of the suspension, still it could have been seen. The fact of its perceptivity is sufficient to bring about the impediment. It is the common opinion of eminent theologians that clerics in sacred orders who violate a suspension commit a sin *ex genere suo mortale*, because they contemn a grave precept of the Church. The phrase *ex genere suo mortale* connotes the possibility of *parvitas materiae*. But the principal factor must always be remembered — namely, that the irregularity is incurred only when the suspension is violated intentionally and maliciously.

A cleric suspended *a divinis* would sin venially and hence would not incur an irregularity *ex delicto* if he exercised merely a minor order. Likewise the deacon would be excused from an irregularity, who would sing the *Dominus vobiscum* in choir.

Furthermore, when canon

988 declares that ignorance of the irregularity *ex delicto* does not excuse from its effects, this refers to ignorance of the irregularity itself as resulting from the violation of the suspension, and not to the ignorance of the effects of a certain suspension. Thus if a cleric exercises the functions of his suspended orders, knowing that he thereby violates his suspension in a serious matter, but is ignorant of the fact that this violation entails irregularity, he nevertheless becomes subject to it.

If, on the other hand, a cleric is ignorant of the effects of the suspension, as, for example, when he is ignorant of the fact that the ministrations which he performs really constitute a solemn act of orders and thus violate the prohibition of the suspension, then he would be excused from the irregularity, because whatever culpability may have attached to his exercise of legally prohibited acts, it was not of sufficient gravity to make him guilty of a mortal sin.

## Physical Force

If one is physically forced to violate his suspension, he would not be guilty of a crime and consequently would not incur an irregularity. The one who forces another to violate the suspension would, however, become subject to the irregularity, provided that he himself is a cleric, unless circumstances

were such that he too was not responsible for his deed. The one forced in this manner, even though he inwardly consents to the act, is nevertheless excused from the irregularity, because for the external forum no crime is acknowledged. Should anyone have witnessed the violation of the suspension by the person subjected to the violence, he could only have gathered that the culprit had no other choice than to yield to the force against his will.

The cleric who violates his suspension in the face of grave fear, though it be only relatively grave, incurs no irregularity. Nor is the cleric subject to it if the violation is occasioned by some necessity or grave inconvenience. The reason is because the obligation of not exercising certain sacred functions follows from a purely ecclesiastical penalty. Their exercise is not interdicted by the natural law. Thus, when the prohibition of a purely ecclesiastical law clashes with what the natural law not only allows as something licit, but even approves as something commendable, then the positive ecclesiastical precept will always yield to the more absolute disposition of the natural law, when circumstances render compliance with the ecclesiastical precept intensely burdensome or gravely detrimental. Canon 2205, §2 confirms this conclusion when it declares that such factors or circumstances

generally exclude the presence of crime completely. Hence should a cleric assay the solemn exercise of orders forbidden him by the suspension, intending thereby to avoid scandal or loss of reputation, he would not contract the irregularity.

### An Invalid Suspension

In a case in which a suspension is evidently invalid, the utter disregard of this penalty would not bring about an irregularity. The presumption is on the side of validity, at least in the external forum; the reason is clear, because the basis for the irregularity is a crime. But a crime would not be present as long as there was no suspension whose prohibitions could be violated. It must be remembered, of course, that the suspension must be evidently invalid before a cleric may undertake to ignore it. If there is any doubt, then the cleric must observe the suspension in order to escape the effective threat of supervenient irregularity in case of violation.

A norm which is of practical import in the question of this irregularity is the following. The intention of the cleric when disregarding the suspension may not comprise any deliberate intent of violating the penalty. His sole intent must be to strive for the use of such means as the law puts at one's disposal for removing the obligation of observing the penalty. Besides the above men-

tioned instance, where there is a diminution of imputability or a total absence thereof, there are circumstances in which the Code permits the cleric to disregard his suspension temporarily.

In these cases the cleric is not looked upon as violating his suspension but as availing himself of opportunities given him by law to safeguard his good name and to be of spiritual assistance to his neighbor. Thus a cleric would not be considered as violating his suspension which he incurred *latae sententiae*, if he laid aside its observance in the external forum because of danger of scandal or the loss of his good name. Similarly, there would be no violation and consequently no irregularity, if the suspended cleric were legitimately asked by the faithful to administer the sacraments. (Rainer, "Suspensions," p. 187)

\* \* \*

### THE PRECEPT OF HEARING MASS

*I have a small church, and during the summer large crowds attend Mass to the point of overflowing. What about the matter of presence with regard to assisting at Mass?*

There is required a moral presence. In general the subject may be said to have moral bodily presence when he himself assists at Mass in union with the celebrant either directly or indirectly. He is in union with the celebrant di-

rectly if he can actually see the celebrant or hear his voice; he is in union with the celebrant indirectly if, unable to see or hear the celebrant himself, he can follow the progress of the sacrifice through the actions of his fellow-worshippers, and is at the same time, according to the common estimation of men, a member of that multitude or group which is assisting at the Mass. That this moral bodily presence is required and is sufficient for the fulfillment of the precept is the common teaching of authors.

In applying this norm, authors agree in general on the following conclusions.

The following have the required moral bodily presence:

(1) Those who are in the church proper, even though they be behind the altar or behind a pillar, or at a great distance from the celebrant. For these, even if they cannot see or hear the celebrant, can follow the progress of the Mass through the external actions of the congregation or by noting the ringing of the bell.

(2) Those who are in the choir or sacristy, or in some room or recess joined to the church, so long as they can di-

rectly or indirectly unite themselves with the celebrant. If, however, they are cut off from the church in such a manner that they cannot follow the progress of the Mass at all, either directly or indirectly, they cannot fulfill the precept.

(3) Those who are even outside of the church at any distance whatsoever, so long as they are actually united with the multitude that is present at the Mass. Some authors propose the norm that if they are separated from the crowd by a distance of thirty paces they cannot be considered as one of the multitude. However, a better norm would be the common estimation of men as to whether or not they are morally united with and form part of the assisting multitude.

(4) Those in a nearby house who through a window can follow the motions of the celebrant or the congregation. It is impossible to determine exactly how near to the church the house must be. Once again the common estimation of men must be taken into account to determine whether persons assisting at Mass in that manner are or are not morally present. (Guiniven, "The Precept of Hearing Mass," p. 103)



No man has a better command of language than the man who keeps his mouth shut. — **The Irish Digest.**



# BOOK REVIEWS

## Reflections On the Psalms

by C. S. Lewis

Harcourt, Brace, New York, 1958  
pp. 152, \$3.50

ACCORDING to those of us who know him and his work, this man Lewis is now another Doctor Johnson, who may some day become another Chesterton.

He is sincere, he is humble, he is so pleased when someone does him a good turn. Of this book he admits that it is not a book of scholarship. He says that he is no Hebraeist, no higher critic, no ancient historian, no archeologist. He writes for the unlearned about things concerning which he claims to be unlearned himself. Listen to his disarming words:

"In this book I write as one amateur to another talking about difficulties I have met, or lights I have gained, when reading the Psalms, with the hope that this might at any rate interest, and sometimes even help other inexperienced readers."

He writes what he thinks about the Songs of Sion — he writes, and you will like the splendid simplicity of his style — and, by the way, he always uses the version as found in "The Book of Common Prayer" translated from the Vulgate by Myles Coverdale. The book is Crown Copyright. Mr. Lewis reproduces his extracts by permission from the Crown. His reflections, intimate as they are, are those of a mind in constant pursuit of what is good, true and

beautiful, and of a receptive and reverent spirit.

He was born in Belfast in 1898 but he has something of the vim and verve of those born in Southern Ireland, say in County Clare. His favored author, if you care to know it, is George MacDonald; so fond of him he is that before writing he always reads one or two pages from him. A few years ago, at the suggestion of The Macmillan Company, then his publishers, I mailed him an Essay on MacDonald which caused him so much pleasure that he wrote to me his personal thanks. And, by the way, G. K. Chesterton (already previously and purposefully mentioned) is the man who introduced the Scottish writer to English readers in 1924.

But now the book. I have such a desire to spread it that at the risk of appearing commercial I will transcribe its Table of Contents, which Robert Browning would call one of contentments.

First, then, "The idea of Judgment in the Psalms," wherein we see that "we must pin our hopes on the mercy of God and the work of Christ, not on our own goodness."

Now come "The Cursings." We are told simply to leave them alone. But in over ten pages our author admirably discusses them. I refer you to the book. No matter what scientists say: my space here is limited.

"Death in the Psalms" comes next. Go again to Lewis and notice that "our ancestors in the

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Old Testament had a pretty full understanding of Christian Theology: The main difference being that the Incarnation, which to us is recorded, was to them a thing predicted."

"Now Let us Stint all this and Speak of Mirth: The Beauty of the Lord." Here you will see that "the most valuable thing the Psalms do to us is to express that same delight in God which made David dance." His wife thought that he was making a fool of himself, but you will disagree with her. And here let me tell you that in this chapter Lewis transcends Chesterton (mentioned twice already).

The author of *Orthodoxy*, page 299, tells us that "There was some one thing that was too great for God to show us when He was on earth; and I have sometimes fancied that it was His mirth." Our Lewis having gone into the heart of the Bible finds out that joy is essentially Christian.

"Sweeter than Honey" is what we next come to. And here is a disquisition on the satisfaction men feel in knowing that they have obeyed the Law: The pleasure of a good conscience, what Wordsworth calls "The Smile on Duty's Face."

And here comes "Connivance." The Psalmists forbid us to wink at faults, to be accomplices or collaborationists.

And at last we have "A Word about Praising," probably the best chapter of all. It can be summed up in a word that, as a young student, I heard from the lips of Cardinal Mercier: "We are not

here on earth to save our soul; we are here to praise and glorify God: and thereby save our soul." Praise of God is our essential duty.

But I think that I have said enough, and fear to be accused of commercialism. And yet, after all, as Shakespeare has almost said: "Sweet are the uses of advertisement." — J. M. Lelen, Ph. D., Glenmary.

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### Saint Vincent de Paul

by M. V. Woodgate  
Newman, Westminster, Md.

1958, 136 pp., \$2.75

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MILDRED Violet Woodgate, in a note preceding the text of this little work, acknowledges her dependence on Pierre Coste's "great life of St. Vincent de Paul." Perhaps a too lulled alertness in the use of a French source accounts for some expressions unusual in English such as "Saint Chantal" for "Saint Jane Frances de Chantal" and (p. 63) "a boy of only nine years old." But if such unfamiliar modes of expression are overlooked, the book is well worth reading.

In its small compass the book makes come alive, not only Monsieur Vincent, but also many whose names are associated with his: Louise de Marillac, Jane Frances de Chantal, Francis de Sales, Richelieu, Mazarin, St. Cyran, Soeur Angelique, Pascal, Louis XIII, Anne of Austria and others. In some lives of St. Vincent, these personages seem strange and shadowy. Miss Woodgate accomplishes her vitalization

## Book Reviews

by putting these figures in their historical and social setting, and makes the unfamiliar seventeenth-century French setting understandable to a twentieth-century non-French reader with a thoroughness truly marvelous by reason of its artistic economy.

The great personages of the age, well-depicted as they are, are a background for St. Vincent. All his achievement is there — the Congregation of the Mission, Saint Lazare, the struggle against Jansenism, the clergy retreats, the Ladies of Charity, the Sisters of Charity, the work in the galleys and prisons, the work with foundlings. The failures are there, too — the opposition to Mazarin, the attempts to stop wars, the attempts to correct aristocratic abuses of benefices, attempts at political reforms. The contradiction is there also — the aloofness of St. Vincent to his own relatives, his apparent shame because of them, his refusal to aid them except by prayer. And the saint is there — the unspiritual, if not worldly, priest, turned, under Francis de Sales and Berulle, to the spiritual dynamo who sought only to work the will of God.

Vincent was a man of strong will and shrewd intelligence who made God's will the model and master of his own, who put his peasant stubbornness and intelligence in God's service. His gentleness impressed all, but it was a gentleness of manner more persuasive than yielding. Submission to authority was characteristic if not natural, but compromise with ideal was unthinkable. All this spiritual power was at the disposal of God for the salvation of

souls, for the poor victimized by the mighty of State and Church.

Miss Woodgate has it all. Her book is not only what a historical work should be — accurate; it is not only what a biography should be — readable; it is what hagiography should be — spiritually provocative. — Vincent M. Eaton, S.S., St. Charles College, Catonsville, Md.

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### Saint Jean-Marie Vianney: Cure of Ars

by Margaret Trouncer

Sheed & Ward, New York, 1959  
260 pp., \$3.95

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THE centenary of the death of St. Jean-Marie Vianney (August 4, 1959) is an obviously appropriate time for a new biography of this great saint. Margaret Trouncer, the author of *Saint Bernadette*, among other lives of the saints, has once more demonstrated her eminent qualifications as a biographer.

St. Jean Vianney was born of peasant parents near Lyons, France, just prior to the Revolution. He was ordained in 1815, after years of difficulty both with his studies and with his local draft board. His first assignment was with his old teacher, Cure Bally, at Ecully. After the death of Father Bally, the young priest was assigned to the little village he was to make famous, Ars.

At the time of Pere Vianney's appointment, Ars was a semi-pagan village which had been without a priest for years. But with many hours of prayer and mortification and with good ex-

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ample, the new Cure turned Ars into an ideal Christian community. The saint's greatest achievements, however, were in the confessional. The last thirty years of his life were spent in the confessional, with time out only for a few hours' sleep a night and for his daily Mass. On August 4, 1859, a century ago, Saint Jean-Marie Vianney died.

In this biography, Margaret Trouncer breaks away from the traditional biographies of the Cure of Ars by depicting some of the ordinary, daily happenings in his life, though not ignoring his better known achievements. This effects in the reader a feeling of really knowing the Cure of Ars as a man and as a saint.

Margaret Trouncer has written a book that every parish priest will want to read. As the "patron of parish priests," St. John Vianney is an ideal. The devil once said to him in the person of a possessed woman, "How you make me suffer . . . If there were three like you in this world, my kingdom would be destroyed."

*Saint Jean-Marie Vianney* is a book intended to be informative, inspiring, and interesting. It has achieved all three of these purposes. — Don B. Ginder, Poland, Ohio.

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### Faith and Understanding in America

by **Gustave Weigel, S.J.**

The Macmillan Company, New York  
1959, pp. 170, \$3.75

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IN these essays a first ranking Jesuit theologian explores Catholic and Protestant relationships.

Father Gustave Weigel is very well grounded in Catholic philosophy and theology, being one of our best. He adds to this, years of sympathetic study of Protestant theology.

He has studied our separated brethren in an effort to understand them. He is not wavering in his loyalty to the Catholic Church and he has no doubt as to Her being the One, True Church, but as he reads and studies Protestants he is not looking for flaws and fallacies. He honestly seeks to understand, and be understood.

It is Catholic ecumenical writing of a high order that we find in this book of essays. Catholic theologians of the stripe of Father Weigel, there are too few of them, long for the day when all will be one, and when the true Church of Christ will be acknowledged by every Christian; but these ecumenical theologians know that the old methods of skullcracking apologetics will not achieve unity. Some individuals can be argued into the Church, but the mass of Protestants will not be won that way.

It is important to remember that the moderate and very courteous type of writing which Father Weigel practices is not being used just as a new and different technique to win back the Protestants and others. This type of writing has an end of its own, love and understanding. It is not good that Catholics and Protestants dislike, fear, mistrust, perhaps even, hate each other. Whether there is quick conversion of the Protestants or not, good will come of the ecumenical



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movement if it helps to make Christians love one another.

Father Weigel does many things well. He seeks for terms that will be understood by both sides. He can explain the essence of beliefs and he can describe psychological attitudes quite well. He writes completely. He has a more attractive style than most theologians, but he is still a theologian.

He is at his best in the first essay where he discusses differing concepts of religious truth; and also in the seventh, where he gives Protestant theological positions today. — Charles Owen Rice, Washington, Pa.

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### The Acts of the Apostles

by Giuseppe Ricciotti  
tr. by Laurence E. Byrne

Bruce, Milwaukee, 1957, pp. 414, \$8.00

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WITH this study of Acts Father Ricciotti rounds out his commentary on the New Testament. His work, as is well known by now, is very dependable and also very readable. Our growing biblical literature in English, most of it translation from other tongues, is unquestionably enriched by this new acquisition.

There is special reason for welcoming a sound a commentary on Acts at this time. The importance of this inspired account of the early Church has grown to some proportions in recent years because of the turn taken by current criticism of the New Testament. Some twenty or more years elapsed between the death of Our

Lord and the first writing of the Gospel. Much thought is being given both by Catholic and independent scholars to the developments that took place during those years. The only record we have of the period, apart from the personal allusions in St. Paul's letters, is to be found in Acts. It is obviously, therefore, the Book most subjected to scrutiny by those who are seeking to trace the progress of the Christian message from its first form (Kerygma) to that which we have in the written New Testament.

But even apart from this occasion, Acts is a book that should be familiar to all who are interested in the Church, and particularly in its origins. St. John Chrysostom complained that of the books of the New Testament Acts was probably the one least read in his time. We might wonder if the same might not be true of our own age. This is the more regrettable because of the beautiful thesis St. Luke presents: God's care that His Church should have a place in the world; and the accomplishment of this by the indwelling of the Holy Spirit in the Church. The apologetic value of Acts is evident. Kirsop Lake, not a Catholic yet one of the foremost authorities on early Christianity, has observed from his knowledge of Acts that if anyone believes in the divinity of Christ he should be a Catholic, since in the Catholic Church alone can be found the form of Christianity represented in Acts.

In this commentary Ricciotti follows a method of presenting his material that is quite general. He gives the text at the top of the page and provides his own

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## Book Reviews

remarks beneath it. The opinions he expresses are generally the conservative views current today among Catholic authors. The usual questions of authorship, date of composition, sources, etc., are dealt with in an introduction of only forty-two pages.

This tells us two things about his aim. First he is writing for the general reader, supposing, however, that he is interested enough in the Scriptures to do a little studying. Secondly, it is a warning of his intention to avoid the debate which has arisen over Acts in the past fifteen years or so. In fact he ends his history of the criticism of Acts with Loisy, who is now left far behind in the discussion, if he is not altogether lost sight of. Perhaps some of R's readers might consider this a shortcoming in his work.

It might also be mentioned as a weakness that R's main pre-occupation seems to be the historical aspect of Acts. He cannot, of course, overlook the value of this book as an historical source. But we know that Luke aimed at something higher. And if at any time in the history of exegesis the religious thesis of the Sacred Books called for emphasis, that time is now when they are being reduced to the category of mere literature from the Ancient East. Ricciotti does not forget this; he is only somewhat neglectful of it.

Ricciotti may not have given us an ideal commentary on Acts, but he still has provided us with a scholarly work from which any reader will derive much benefit.  
— W.L.N.

---

### Christ in the Seminarian

by **Richard Klaver, O.S.C.**

Our Sunday Visitor  
Huntington, Indiana  
1958, pp. 176, \$1.50

### The Spiritual Director in the Minor Seminary

by **Valentine W. Young, O.F.M.Cap.**

Capuchin College, Washington, D. C.  
1959, pp. 72

---

**F**ATHER Klaver's book is divided into two parts. The first part deals with "the basic workings of grace in the life of each Christian . . ." The second deals more directly with the ideals of the minor seminarian.

While the first part of the book is unquestionably sound, there is some question as to whether prep seminarians, particularly those of high-school age, are equipped to handle the exact theological terminology which is employed. The very first paragraph of the text, for example, contains this sentence: "Being consubstantial with the Father, our good Lord is also consubstantial with us."

And what would a first-year-high boy make of this: "What exists in Christ substantially, is given to us accidentally. In other words, while our union with God in Christ gives us a participation in Divinity, it leaves us with our own personality, essentially distinct from God. On the other hand, ours is no mere replica of the personal justice of Jesus Christ, but a true union with His, and one by which our personal justice is completed and crowned."  
(p. 19)

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## Book Reviews

Other examples of the same kind could be cited. Even individually considered, they seem beyond the comprehension of young seminarians; certainly, their cumulative effect would seem to render the first part of the book almost unusable by youngsters.

While there is much of the same prolixity in the second part of the book, there is much that is more commendable. Certainly, directors, confessors and teachers in minor seminaries will find much in the book to help them in their approaches to the matters treated.

Father Valentine's work is his Catholic University M.A. essay. Although written before Pope Pius XII's Apostolic Constitution *Sedes Sapientiae*, the work handles well the duties of the spiritual director of a minor seminary. The second part of the essay concerns a questionnaire sent by the author to minor seminary spiritual directors. (The actual questionnaire appears in an appendix.) The third part of the essay concerns the results and evaluation of the matter collated through the questionnaire. A second appendix gives a list of books useful to a spiritual director.

In a foreword, Bishop McNamara,

auxiliary bishop of Washington, congratulates Father Valentine on a service rendered, remarking: "This little volume should receive a cordial welcome from those whose special task is to fashion the souls of youth who aspire to the priesthood of Jesus Christ."

We can only reecho his words.—  
Vincent M. Eaton, S.S., St. Charles college, Catonsville, Mr.

## Correspondence

### Position of Organ and Choir

IN the July issue of THE PRIEST under the heading of "Liturgy and Rubrics" (p. 588), a subscriber proposed a problem thus: "I am contemplating building a new church. It is my desire to have a gallery over the front door entrance. I am told that such is now forbidden by a recent decree and that the choir must be near the main altar out of sight of the con-

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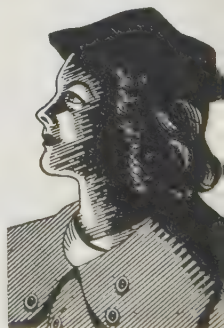
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gregation . . . Please direct me."

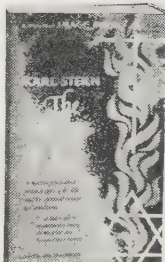
This query was answered by asserting that nothing in the Instruction of 3 September, 1958 states that the choir must be located in any particular place in the church. This conclusion is reached by citing Article 100 of the Instruction of the Sacred Congregation of Rites. This article treats solely of mixed choirs of males and females or of those composed exclusively of females, which are permitted if because of circumstances, a choir of "laity of the male sex" (Art. 93c) cannot be organized.

In the preceding Article 99, it is stated that this all-male choir or "schola cantorum" is the highly desirable form of choir and where it is possible, should be established in cathedrals, parish churches, etc. Then the transition is made in Article 100 by stating that in those places where such an all-male choir cannot be established, then it is permissible to organize the aforementioned mixed or exclusively female choir. This article then goes on to state where such a mixed or female choir may be located, namely, within the sanctuary or within the communion rail and interestingly adds that *such* a choir (mixed or female) should be situated in its own proper place: "proprio collocetur loco."

I confess that I find it difficult to accept the following generalized conclusion in your response, drawn from the two Articles above mentioned, namely, "Nothing in this document states that the choir must be located in any particular place in the church." Is this completely accurate? I am of the opin-

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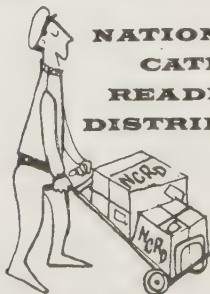


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ion that further reading of the Instruction will show that it is not.

Let us consult Article 67 of the same Instruction, which reads: "Unless ancient custom or some special reason approved by the local Ordinary recommend otherwise, the organ should be located in the most suitable place near the main altar, but always in such a way that the singers or musicians situated in an elevated place, cannot be seen by the faithful in the body of the church."

### Organ and Choir Up Front

From this it follows that (1) the organ should be located near the main altar and, (2) therefore not over the "front door entrance" but at the very least in the fore part of the church. From this Article 67 it follows too that the organ must be so situated in the fore part of the church near the main altar that the choir may not be seen, and that therefore both organ and choir must be together in the fore part of the church near the main altar. The Instruction is careful to point out that the choir, which is assumed to be adjacent to the organ, must not be seen by the members of the congregation if the singers are situated in an elevated place ("in suggestu"), i.e. in a tribune, a balcony, a gallery or an organ on choir loft.

It should be fairly clear from the Instruction, therefore, that since the actual placement of the organ in the fore part of the church near the main altar, is determined by the non-visibility of the choir at the spot chosen, then the Instruction directs that the choir, which is adjacent to the

## Correspondence

organ, must also be located in the fore part of the church near the main altar.

In other words: the positions of the organ and the choir are correlative and if it be established that according to the Instruction the position of one is determined, the other is likewise.

Because of these considerations, I do not think it accurate to state "Nothing in this document says that the choir must be located in any particular place in the church." Moreover, when the Instruction speaks in Article 100 of the location of the mixed or all-female choir, it does not exactly indicate that it may be haphazardly situated in any part of the church, provided it be outside the sanctuary or communion rail. It does say that it should be situated

in its own proper place . . . "proprio collocetur loco."

This proper place or position would seem to be that mentioned in the earlier Article 67, viz. adjacent to the organ in the fore part of the church near the main altar; not in the sanctuary and concealed from the view of the congregation if the choir is occupying an elevated balcony or gallery.

On the other hand, the position or viewpoint of the inquiring subscriber may be perfectly true: that is to say, that he may find it impossible or gravely inconvenient for economic reasons, for reasons of space or because of the construction requirements of a local building code, etc. to locate the organ and choir in the fore part of the church near the altar.

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But in such a case, Article 100 empowers the local Ordinary to weigh the reasons advanced and, if they prove sufficiently cogent, to permit the placing of the organ (and, therefore, of the choir too) in another location in the church, for example over the narthex or "over the front door entrance."

But the intervention of the local Ordinary and his favorable decision are required for this departure from the ordinary norms laid down in the Instruction, which determine the location of both organ and choir.

Very sincerely in the Lord,

✠ James H. Griffiths, Secretary  
Bishops' Commission on the  
Liturgical Apostolate  
New York City

## Alcoholism: A Disease

IN your issue of April 1959 there is a surprising communication from "Parochus, Wisconsin" which contains the following:

"... alcoholism as a 'disease.' This is a conception now almost completely abandoned by authorities on the subject, medical and moral."

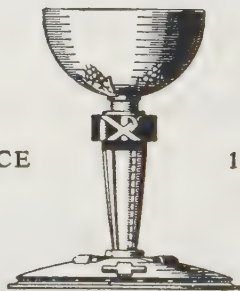
The very opposite is the truth. As for medical and scientific authorities, alcoholism is recognized as an illness by the overwhelming majority. To mention only two outstanding groups: The World Health Organization and The American Medical Association.

There are a few lay therapists in the field (and note that they



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are called therapists) who deny that alcoholism is a disease and proclaim that it is a vice.

It is paradoxical that among these some of the more articulate manage hospitals or sanatoria for the recovery of the alcoholic. At any rate these excellent institutions are not retreat houses.

As for moral authorities, they speak with authority on vices and moral problems, not on sickness and disease.

A great deal of confusion is engendered by the fallacy of "either-or." Why must alcoholism be either a sickness or a moral problem? The truth is it is both.

Yours faithfully in Christ,

John C. Ford, S.J.

Professor of Moral Theology  
The Catholic University  
of America

### 'The Parish Mission': Further Comment

JUST a brief word about the value of conducting periodic missions in a parish. Recently the Passionist Fathers conducted a mission here. From every external evidence much was accomplished.

The church was filled to capacity every evening for the two-week period. Every morning at the Masses large crowds turned out to receive Holy Communion. Many were brought back to the Sacraments who had been away for years. I recall two confessions in particular where the penitents had been away 26 and 30 years. There were others that I heard who had been away anywhere from one to five years.

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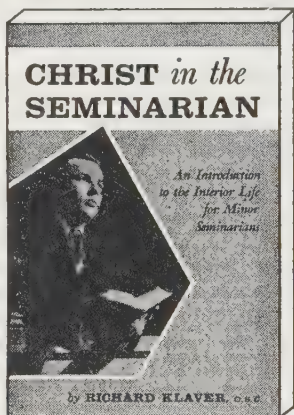
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## Correspondence

heard the confessions and testified to the fact that many came to confession to them who had been away from the Sacraments for long periods.

Along with the great good accomplished of bringing sinners back to the Sacraments, the mission strengthened all in the practice of their religion. The two week period of the mission was indeed a time of rich spiritual benefit to priests and parishioners. We are indebted to the Passionists for a job well done. We hope there will be many more missions in the various churches throughout the country.

Charles F. O'Neill  
St. Francis de Sales  
Detroit

**A**PRIL Oursler Armstrong's "A Hard Look at the Parish Mission" reminds me of the youngster who was told to write a little story about a bird. He began bravely enough: "The bird that I am going to write about is the owl. The owl cannot see at all by day — and at night it is as blind as a bat." Running out of ideas on the owl, the lad confessed as much and switched topics:

"I do not know much about the owl, so I will go on to the beast which I am going to choose. It is the cow . . ." — and then follows some rather amusing and harmless information on said cow.

In the course of her uncorked, slightly stereo-styled, ill-advised, and poorly collaborated article, Mrs. Armstrong confessed several times to scarcity of information and lack of ideas, but unfortunately she didn't switch to a subject on which she may be a little better

## Correspondence

versed—like having babies . . . maybe.

And another thing: How come an article of such indelicacy found asylum in *THE PRIEST*, of all magazines? This could foster in anyone a regular phobia—even “cloister phobia.” So, may I suggest, please keep the cloister clear. Today there are so few places left to hide . . .

Well-Meaning Missioner  
California

**A**PRIL Oursler Armstrong presents a lot of excellent ideas in “A Hard Look at the Parish Mission.” Her ideas deserve attention and she deserves a vote of thanks.

Teach the positive! Teach the influence of the Holy Spirit and His gifts! Teach the meaning of the Mystical Body! Teach the meaning of the life of grace — it is a life!

Teach the virtues! Teach the art of praying! Teach the goal of heaven!

She criticizes some aspects of the Parish Mission. She tells us in theory and in specific detail what could be done to improve it. Her ideas are excellent. The suggestions are worthwhile.

One small objection: She writes most charitably and most kindly as follows — “The missionaries are intelligent, competent, holy men. So are the pastors who are bound by law to arrange for them to come. So, too, are we who squirm.”

Are all the missionaries, pastors, and pew-squirmers equally “intelligent, competent, holy”? All of them? April Oursler Armstrong says that they *are* holy. It would be wonderful if priests and people could be made really and truly

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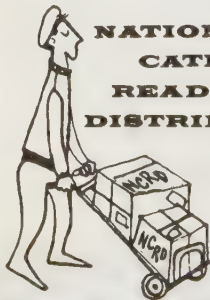
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## Sir Arnold Defends His Book

IN view of the claims which we make for the Catholic Church our standards of controversy should be higher than those of non-Catholics. That a man who has been attacked in a periodical has a right of reply is regarded as axiomatic in democratic countries and I therefore request space for a very brief reply to your criticism of my book "Enigma" and I claim this with the greater confidence because one sentence in that article might be misinterpreted as reflecting on the sincerity of my conversion.

I have never identified myself with M.R.A. and wrote as a detached and in many ways critical observer, a fact which was fully recognized by the generous review which appeared in "The Tablet." I quoted in my book the tribute to M.R.A. by the Bishop in whose diocese Caux is situated. From personal experience I can endorse his tribute and all his reservations. I judge Caux by results.

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road which ultimately led them to the Church. Rome has been given the names of more than a hundred communists who returned to the full practice of Catholicism at Caux.

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case of a Catholic losing his faith at Caux.

I am convinced that if we adopted a more sympathetic attitude to M.R.A. we should make a large number of converts. Instead of discouraging Catholics from going to Caux we should send informed Catholics to M.R.A. assemblies, as missionaries *in partibus semi-fidelium*, to help those who have made such edifying use of the Catholic truth which they accept to attain to the full Catholic truth.

I was tremendously impressed by the dedicated lives of the full time workers at Caux and also. I must add, by their charitable attitude to the Church, in spite of the unsympathetic attitude of many ill informed critics who have had no personal contact with the men and women of M.R.A. I have never practiced the particular spiritual discipline recommended by M.R.A., "quiet time," "sharing," etc. — but I have profited by the example of the lived by those who have learned through M.R.A. the practice of virtues which Catholics hold in high honor.

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September / 1959



## Correspondence

I have such an admiration for and owe so much to American Catholics that you will readily understand how distressed I am to be attacked in THE PRIEST written by and for American priests.

Yours truly,  
Arnold Lunn  
Murran, Switzerland

### Approves of 'Regimentation'

I read Msgr. Buchanan's lines on "Regimentation." From anything I have seen in 33 years of ministry up here, he is absolutely right. "We learn things by doing them." If we do not, the fault is not with the regimentation by which we are urged to do, but with the motivation or the lack of it, for doing what is required by rule, or by just the regimentation spoken of.

If a child just does things that are ordered because they are ordered, but is not given very frequently good reasons for doing what is ordered, you'll get the kind of Catholics that will say later: "I had so much religion crammed down my throat as a child that I have enough of it for the rest of my life." That Catholic, when a child, was not properly motivated.

Motives, if they are good ones, last for life; force or pressure of any kind without this motivation will last, or rather what is done under pressure, will go on as long as the pressure is on. And so

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## Correspondence

when the child finishes school, religion goes overboard.

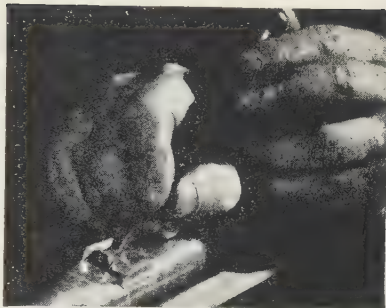
A certain amount of unworthy reception of sacraments among children will go on no matter what one does. Kids are just very thoughtless. Mass and Holy Communion with it are two things on which no one with the proper instruction and good will can be "fed up." They are the opposite of sensual pleasures we get from food or other such things. The more we use these last, the less we like them. The pleasure wears off; in the case of holy Mass and Communion, the relish is heightened by every proper use of them.

### Mass After School

Here we have Mass in the evening at 4:15. School leaves out at 4:00 p.m. Every child is required to attend. At first a very few bigger boys stayed in the classroom to study. But we soon found out that they were not interested at all in study, but just in not having to go to Mass. Well, since they were only about eight out of 85, and it was clear that they wanted nothing that meant any effort, we simply told them, for the sake of order, to go to Mass with the rest, like it or not — just as in many Catholic colleges in the States, even non-Catholics are required to follow the common order, including Holy Mass that is required for all students, at least on certain days.

Leaving Holy Mass optional is, to me, just like anything else optional. Those that care for it then will avail themselves of the opportunity, those that do not will stay away. If Sunday Mass were optional, the same ones that

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## Correspondence

don't want to go to daily Mass wouldn't go to Sunday Mass either. Nor would they do anything else that required effort. Where then would the training of the will come in that we are supposed to give children? If children are trained right from their early years, they will want to go to

Mass when they can. If they are not well trained, they will never go, or as little as possible. When they finish school they will almost certainly never go.

### The Daily Missal

We find that the best way to make children appreciate and love the Mass is by encouraging them to use daily missals. We are giving one to every 8th grader as a graduation gift. We often talk about the Mass, even occasionally say Mass facing the congregation (with proper permission) to help the better understanding of the Mass.

(If it were left to the kids and our staff, our Mass would always be facing the people. They think that it is ever so much better in helping to understand the Mass and bringing a sense of unity and solidarity with the priest.)

If one does not understand the Mass and does not follow it, how can one help being bored with it, and so skip it every chance he gets? Even though one of our three-year olds once told her mama so after attending Mass: (Mom, what a fine show that was!)

Mass is not usually a very in-



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6. Communion - 1 minute  
7. Agnus Dei - 1 minute  
8. Benediction - 1 minute  
9. Blessing - 1 minute  
10. Dismissal - 1 minute

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## Correspondence

teresting show. And anyone that goes there with the same idea with which one goes to a movie, will surely be bored and go home resolved not to return if he can help it.

Devotedly in Christ,  
Rev. John P. Fox, S.J.  
Holy Cross, Alaska

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### Correction

I wish to call your attention to an error which appeared in your May issue. In your item on the Catholic University you stated that it is the only Catholic college in the United States with the distinction and honor of being listed with the Association of American Universities.

This is incorrect, because Loras College of Dubuque, Iowa, received the great honor of being admitted to the Association in 1928. Many of the great teachers and leaders at Catholic University were alumni and teachers at Loras, such as Kirby, Sheehy, Mullen, and Skahill, to mention only a few.

Anthony Letko  
Walkerton, Indiana

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### Swindled!

THE telephone rang and the male voice stated that the call was from Pittsburgh; that the caller was a lawyer; that a young Catholic Negro had been picked up by the police by mistake; that the Negro had difficulties at home; and would I talk to the educated Negro and calm him down; that the Negro was at the moment in this section of Johnstown and that the lawyer was holding an-

other telephone line open to inform the Negro that I would see him.

In about ten minutes the Negro came to the rectory. After telling me among other things that he was a Catholic from birth and that his wife was a convert, he said that he was at present unemployed and living with his father-in-law, a Baptist minister, who was making life miserable for them because of their Catholic faith. After unburdening himself he let me know that now he felt better.

And then I bit! I asked him what I could do to help. He said he could get an apartment in the vicinity but didn't have the \$45.00 for rent. After more conversation why, in my generosity, I wrote out a check for fifty!

Three hours later I knew I had been "hooked." A curate from one of the district parishes called on me and I told him the above story. He informed me that the same call had come to his rectory, but that the pastor was not in and that an appointment had been made for 1:00 p.m. I was contacted before noon. Mission accomplished, the Negro did not need to keep the later appointment.

Hours later I paged through copies of THE PRIEST. Vaguely, I remembered reading something months before about a Negro impostor. In the May, 1958 issue I found the article. I had forgotten the title: "Watch Out!"

The description of the Negro given in the article fits my "bird" in some details. He is about 30 years old, brown-skinned, rather thin, with long fingers (no purpose intended), and he wore a slight

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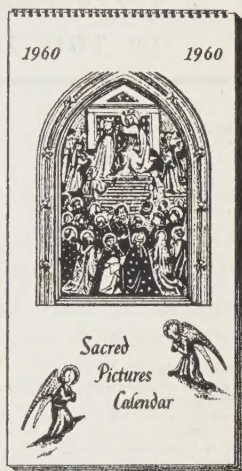
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## Correspondence

mustache. The best identification mark is his right ear, for I remember momentarily noticing that the contour of the ear was broken near the center, as though a bullet had nicked it.

And now to enjoy my vacation which begins tomorrow. Oh, yes who will be the next victim?

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## Who Wrote It?

I have been trying to find the author of the enclosed prayer which I remembered from away back. Can you help me?

North Carolina

O my Jesus, lonely in so many tabernacles without visitors or worshippers, I offer Thee my heart. May its every beating be a prayer to Thee. Thou art ever watchful under the sacramental veils and art never weary in Thy vigils for sinners. O loving Jesus may my heart be a lamp, the light of which may burn and beam for Thee alone.

## Needs Breviaries

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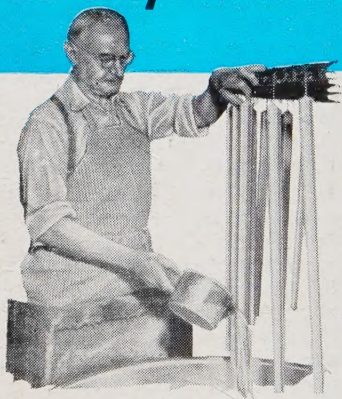
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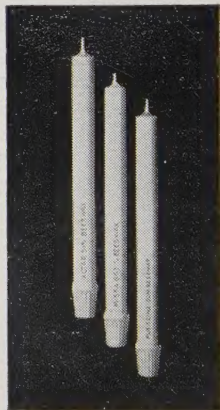
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